Trens-Two dollars and fifty cents per annum, Five copies will be sent to one address for TEN

MLARS, if payment be made in advance. To All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (rost PAID,) to the General Agent.

The Advertisements making less than one square inse tel three times for 75 cents—one square for \$1 00. The Agents of the American, Massachusetts, Pennsylvania and Ohio Anti-Slavery Societies are auther el to receive subscriptions for the Liberator.

The following gentlemen constitute the Financial mitter, but are not responsible for any of the debts f the paper, viz :- FRANCIS JACKSON, ELLIS GRAY LORISG, EDMUND QUINCY, SAMUEL PHILDRICK, and

In the columns of THE LIBERATOR, both sides of every question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR

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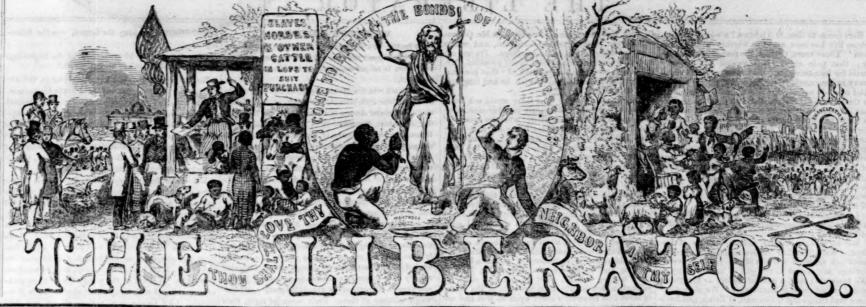
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Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their

assent to the Constitution, three special provisions to

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity, for twenty years,

of preserving the African slave trade; the second was THE STIPULATION TO SURRENDER FUGITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-

sentation for staves-for articles of merchandize, under the name of persons in fact, the oppressor repre-

senting the oppressed! . . . To call government thus con-

stituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the

government of the nation is to establish an artificial majority in the slave representation over that of the

free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-

UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

OF THE NATIONAL GOVERNMENT.' - John Quincy Adams.

AND AN AGREEMENT WITH HELL

VOL. XXIV. NO. 4.

BOSTON, FRIDAY, JANUARY 27, 1854.

WHOLE NUMBER 1199.

TON, Esq. in the chair.

SELECTIONS.

From the British Anti-Slavery Advocate LETTER PROM GEORGE THOMPSON, ESQ. MANCHESTER, November 29.

Last evening I attended a tea-meeting, at which at 100 persons were present—members of the lies' Anti-Slavery Society, cotton-spinners, and The speaking fell upon me, and I think I have talked about two hours, altogether, beginning with an address, which occupied After beginning with an address, which occupied about half an hour, I invited questions, and some were forthwith handed. They were of a judicious character, and furnished me with texts for sundry short speeches, of which I made five or six; this brought us to ten o'clock, when the proceedings were concluded. The various questions put to me, and my replies, excited deep attention, and caused to go off in a most lively, animated, lifying manner. Arrangements have been by my lecturing at Blackburn, Bury, Clithe-Hepenod, and Rochdale. So, you see, I am more fairly in the harness. In the meanstens are in progress to have a short course while, steps are in progress to have a short course of lectures in this city, either in the Friends' meeting-house, or some other eligible building. Mr. Chesson is laboring nobly and usefully, in this important field, and is a most valuable aux-

The Friends' Committee have given their answer to the application made to them for the use

of their meeting-house for my lectures; it was given through Mr. Thomas Binyon, and is as fol-With respect to the lectures, intended to be given by George Thompson, the Society of Friends have great pleasure in placing their meeting-house at his disposal for that purpose, and hope that the cause may be promoted, through his able advocacy."

This is very gratifying, and makes our course in his city perfectly clear. We have now the building best adapted for our purpose, central, spacious, with an anti-slavery prestige—the building to which the Friends themselves will most willingly and from which no other class will keep This building, too, we have gratuitously, is a boon, in the present state of local finances. The Friends shall have no cause to regret their liberality, so far as I am concerned. My lectures here will give our cause a fair start in district, and will aid our efforts in other places. I begin to feel as though I had again put on the armor. God grant I may wear it worthily and

You may rely at all times upon my intention to strictly impartial, when I undertake to repeat the sayings and doings of others. My opinions may be erroneous, but my facts, as far as possible, shall be fairly stated, and my judgment be, at least, an honest one. I am giving Mr. Chesson, the editor of the Anti-Slavery Watchman, in odd chapthe history of our movement for the last aty years, and he is drinking in the knowledge a able to impart, with great avidity. As he his pen with great fluency, frequency and it is desirable that he should know the unternants of the cause. He is a single-minded man, of rare consistency and true nobility He has, I trust, a long career of useful-

I have just come in from Bury, where I lectured is evening. The meeting was held under most ufavorable circumstances. Scarcely any local firts had been put forth, and the notice was by a cards, printed here, and sent out to be The population is about 30,000. Out of tumber, 7,000 are idle through the strike, number, 7,000 are idle through the strike, h has led to the stoppage of every mill, and to payment of £4,000 weekly in wages. In a state of things, I could not expect that the ters and the operatives would come together to tame meeting. The former do not come before same meeting. The former do not come octo-latter, while such misunderstandings prevail, in spite of these drawbacks, we had an audience of from 600 to 700 persons—chiefly trades-people and operatives, and including four or five dissenting ministers. My lecture was well re-ceived, and a proposal was made, that I should re-visit the town in more auspicious times, and aid in the formation of a local society.

December 11.

United States. 2. The Anti-Stavery Movement.—
Its commencement, progress, principles, instrumentalities, trials and successes. 3. The Remedies
for Slavery.—Moral action, religious action, commercial action, &c. Finally, the means which
England possesses of reaching American slavery, and the duties and responsibilities of our countrymen and country-women. &c.

There are and is now sustaining it with every energy it can put forth—he either over-estimates his own influence, or the credulity of the people. This slave trade here, and on the high seas, is sustained by unconstitutional laws of Congress, which we say shall be repealed, and which he and his friends say shall be maintained. This is the issue between us. They are for continuing this interference; we

In all these addresses, I have sought to show the real position, value and efficacy of the American Anti-Slavery Society, and its claim to be regarded, not only historically, but throughout the entire movement, as the Anti-Slavery Society of the United States. I have introduced it, without disparagement to the efforts of others; on the contravy, I have spoken as they merited of the Tappaus, Childs, Jays, Adamses, Grimkes, Welds, Sumners, and others, who, in their several spheres, at different periods, have done good service to the cause.

Yours,

GEORGE THOMPSON.

Say it shall cease.

THE LIBERATOR, A. S. STANDARD AND PENNSYLVANIA PREEMAN.

It is not to re-open, but, if possible, to close up our account with these Anti-Slavery journals, that we fing before our indulgent readers the various comments bearing upon the personal controversy between us—a controversy into which we believe every reluctantly drawn, if not absolutely forced. Our assailants, having carried the questions be-

THE JAMAICA PEASANTRY.

A bugbear which the pro-slavery and commercial presses in this country are forever thrusting forward against the claims of justice and humanity for three millions of slaves, is the 'ruin'—as they are pleased to term it—wrought by emancipation in the West Indies. The calumny has been refuted times enough, but since its authors stick to it, we are the more bound to stick to the truth. It it, we are the more bound to stick to the truth. It is with much satisfaction, therefore, that we quote from the London Missionary Herald the testimony of a competent observer. The following is from a letter of Rev. D. East, principal, we believe, of an academical institution in Jamaica, founded by the Baptist Missionary Society.—Watchman & Reg. Baptist Missionary Society.—Watchman & Reg.

language are false and malicious. The planting interest is sinking, but the people are rising. Money is scarce with them; but they are amassing material wealth, and I have no doubt they will one day become the masters of the soil. They cannot endure the present burdens of taxation, and I hope they will not, as I am sure they ought not. They simple attitude of defence, and not in that of aghave their faults; some of these are great and heinous, but they are greatly magnified on the one hand by those whose expectations of them exceeded all that might reasonably be expected; and on the other hand, by those whose souls are sore vexed sophistry, and the false and hollow evidence upon hand by those whose expectations of them exceeded all that might reasonably be expected; and on the other hand, by those whose souls are sore vexed sophistry, and the false and hollow evidence upon because they cannot worry and oppress them as once they were wont to do. For my own part, I never hear of a complaint which may not either be traced to the cruel system from which they were only lately liberated, or for which I cannot instantly find a parallel amongst men occupying the same social position in England. My recent travels along mountain settlements have greatly raised my estimate of the people. Where, from the selusion in which they live, you might expect to find a parallel amongst men occupying the same social position in England. My recent travels along mountain settlements have greatly raised my estimate of the people. Where, from the selusion in which they live, you might expect to find a parallel amongst men occupying the same social position in England. My recent travels along mountain settlements have greatly raised my estimate of the people. Where, from the selusion in which they have a population of the people. Where, from the selusion in which they have a populate and hollow evidence upon which our condemnation was sought, without, in the least degree, wishing to retalinte, or to discretize the control of the proper vindication.—Frederick Douglass's Paper.

Chesson was with me at Heywood and Rochdale, and Mr. Weston, his co-secretary, at the other two places. About 250 Watchmen have gone off at these meetings. My lectures, at these meetings, have, in all essential particulars, been identical in their character and topics:

1. American Slavery.—Its origin, growth, and present extent; and its influence upon the literature, religion, politics, and government of the United States. 2. The Anti-Slavery Movement.—

Its commencement, progress, principles, instructions of the commencement of the commencement, progress, principles, instructions of the commencement of the commen nen and country-women, &c.

In all these addresses, I have sought to show the say it shall cease.

very reluctantly drawn, if not absolutely forced. Our assailants, having carried the questions between us to the bar of public opinion, it seems to be perfectly proper that the verdict rendered should be made known to the parties concerned; and, although we have only selected a part of the whole testimony to this end, we think what we have given fairly indicates the judgment of the public upon the case submitted to them. For ourselves, we have not now, as we had not at the beginning, the slightest wish to be embroiled in personal conflict with anti-slavery men of any sort; there is better work for all of us to do, than to

During the vacation, I had been to Spanish made acquainted with the fact; and the views During the vacation, I had been to Spanish Town, Kingston, Four Paths, Porus, Thompson Town, Sligovilla, Passage Fort, Clarksonville, Brown's Town and Guy's Hill. My observation of the social condition of the people was anything but to justify the slanderous reports which you sometimes meet with, both in Jamaica and English newspapers respecting it. Almost involuntarily I found myself ironically quoting the terms, 'starvation,' 'vagrancy,' 'idleness,' insubordination,' which the enemies of the Jamaica peasantry have reproachfully applied to them. Do not listen to them; the charges alleged in such language are false and malicious. The planting interest is sinking, but the people are rising.

my estimate of the people. Where, from the seelusion in which they live, you might expect to find
them in a state of semi-barbarism, I found them in
comfortable homes, decently clothed, and with wellcultivated provision grounds,—some of them as
clean as an English kitchen garden; and that is
saying much, in a land where, after rains, a crop
of weeds will grow up in a night. But I shall
weary you, and yet I could not forbear saying this;
for my indignation sometimes burns when I read
the scandalous assertions with which English ears
are sometimes filled by a class-serving press. Tell
our friends at home they are big black lies. The
people are not starving, nor like to do so. Neither are they vagrants, or likely to be so. They are
not idle, when they are properly remunerated for
their labor. They are not sinking into barbarism,
but rising in the seale of civilization.

DOUGLASS.

Since Frederick Douglass, pursuant to a change
of his views, respecting the interpretation of the
Constitution of the United States, ceased to act
with the Garrisonian Abolitionists, and attached
himself to the 'Liberty Party,' or 'Free Democracy,' he and his paper have been objects of attack, on the part of his old associates. He announced his ichange of views at the anniversary
meeting of the American Anti-Slavery Society at
sevents and attached
himself to the 'Liberty Party,' or 'Free Democracy,' he and his paper have been objects of attack, on the part of his old associates. He announced his ichange of views at the anniversary
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strange of the Ame acted with another branch; and as we said before his old co-laborers are 'down on him.' But Dou-

They have commenced a war of extermination; and, in their blind rage, exhibited a malice we have rarely seen equalled in public warfare. Garrison, in the Lieerator of a week or two since, invades the domestic circle of Douglass, to find matter of accusation; a spot sacred to all, save barbarians and fiends. This is strong language; but it is a strong case to which it applies. And yet, Garrison is so 'Christ-like,' that he preaches the it is a strong case to which it applies. And yet, Garrison is so 'Christ-like,' that he preaches the doctrines of non-resistance; that it is wicked to strike the body, and inflict a wound on that; but, assassin-like, can strike a barb into the soul of a fellow-man—not to promote public welfare, but to gratify private malice or sateless ambition to the King of Anti-Slavery—which shall rankle and fester ill the grave casts its peaceful shadow over the troubled breast. Truly, this is Christianity, with a vengeance!

Frederick Douglass's Paper, for last Friday, contains the evidences of the truth of what we have said. A whole page is filled with articles from the Garrisonian presses, defarantory of Douglass; Garrisonian presses, defarantory of Bouglass; Garrisonian presses of the Bouglas of Bougla

the troubled breast. Truly, this is Christianity, with a vengoance!

Frederick Douglass's Paper, for last Friday, contains the evidences of the truth of what we have said. A whole page is filled with articles from the Garrisonian presses, defarantory of Douglass; while the whole of the second and third pages are devoted to a reply, in which he pays his respects all around, in one of the most manly, eloquent, high-toned and vigorous articles we ever read in the columns of a newspaper.

We learn two things from this controversy. First—That Douglass is, and is to be, the leader among the colored men of the United States. There are other colored men who are his superiors in learning, and in particular lines of talent;

We learn two things from this controversy. First—That Douglass is, and is to be, the leader among the colored men of the United States. There are other colored men who are his superiors in learning, and in particular lines of talent; but, when aroused, he has no superior in America, as an orator; and, moreover, he has just that combination of powers which makes a man a leader, from necessity. Second—The Garrisonians look with comparative contempt on the whole negro race; and do not withhold their sneers at Douglass, because one of them. We refer in this to the leaders of the Garrisonies. Full evidence on this point is furnished in the number of Douglass's Paper on which we are commenting. It is a curious and second of the commentating. It is a curious and second of the commentating. It is a curious and second of the commentating. It is a curious and second of the commentating. It is a curious and second of the commentating. It is a curious and second of the commentating of the commentation o

PREDERICK DOUGLASS AND THE GARRISONIANS.

We knew the Garrisonians had conceived a great dislike to Frederick Douglass. The breach was first manifest at the American Society's Anniversary in this city. Mr. May (we think it was) recommended the Liberty Party Paper to be included with the Garrison papers in the regards of the Society. This motion was opposed by Mr. Garrison and his friends, on the ground that the Liberty Party Paper claimed that slavery was unconstitutional. Mr. Douglass took the opposite ground, and defined his position on that question. He claimed that the Constitution was Anti-Slavery, and did not protect slavery. From that time, and for that reason, the breach was made between Douglass and the Garrisonians. We noticed the the formation of a heal society.

Now for a sketch of my anti-clavery proceedings of the process Douglass and the Garrisonians. We noticed the fact, not its progress. We observed Douglass's paper, week before last, was mainly occupied with an expose of it. We are astonished and confounded by the unwarrantable and apparently deeply maignant assault upon Douglass. One would suppose they would, if possible, destroy him, and that they thought they could do it. The allusion to Douglass's family was especially unjustifiable and offensive to every generous mind. Our friends in Boston will find they have made an important and manifest blunder in this matter.—Syracuse League.

JOHN MITCHELL vs. DANIEL O'CONNELL.

From 'The Citizen,' by John Mitchell. MR. HAUGHTON TO MR. MEAGHER SENDS GREETING.

James Haughton is a merchant of Dublin, a orthy and sincere man, but an amiable monoma-iac. He has published a Letter addressed . To

will, when he sets his foot on America, prove himself a

This is enough. Mr. Hanghton has written at least one thousand letters, all to this precise effect; and especially six or seven years ago, while the doomed white slaves of his own country were in the very crisis of their own agony, we will receive it with the greatest alacrity to more that the kindness to make the communication, they would receive it with the respect it deserved. (Cheers.)

The Anti-Slavery Address having been read,—Mr. O'Connell then said:—I rise with the greatest alacrity to more that the rest alacrity to make the communication, they would receive it with the respect it deserved. (Cheers.) is furnished in the number of Douglass's Paper on which we are commenting. It is a curious and interesting development, and will attract the attention of intelligent men, as a peculiar manifestation of some law of psychology. Bat that, in the ranks of uncompromising, out and out Abolition, we are hereafter to have the White and the Black 'Roses,' is a 'fixed fact.' Douglass has set up on his own hook, and all the powers of Garrisonism cannot batter him down.—Syracuse Journal.

ANTI-SLAVERY MOVEMENT.

Douglass once believed in non-voting; and afterwards changed his opinions. When he changed them, like an honest man, he said so. But did he abandon his labors in behalf of his colored brethren! Not at all. His efforts were redoubled, as all who are acquainted with the history of this

ren! Not at all. His efforts were redoubled, as all who are acquainted with the history of this truly noble and eloquent man know. But what did the Garrisonians!—the Liberator and the National Anti-Slavey Standard—the two organs of the Garrisonians is they so ludicrously style them—to the companies. The companies is the solution of the companies is the solution of the companies in the companies salves? They hurled their bull of excommunication at his head; and though Douglass treats their assaults with silent and merited contempt, scarcely a week passes over, that these meek champions of Humanity do not inpute to frederick Douglass a character and motives which would befit only a robber of hen-roosts.

With the peculiar views of Douglass, or of the 'Garrisonians,' we have nothing to do; but we think we are justified in saying that, as a man, Douglass enjoys a large share of respect from the people of this city and county. He is a man of mark; and we must be allowed to say, for ourselves only, the most eloquent man to whom we ever listened. We thought, therefore, that this notice of a little bit of 'persecution for opinion's sake,' among professed brethren, would not be altogether uninteresting to our readers.—Ibid,

PREDERICK DOUGLASS AND THE GAR-

Douglass and the Garrisonians. We noticed the fact, not its progress. We observed Douglass's paper, week before last, was mainly occupied with an participator in their wrongs.' But we will not be

At a special meeting of the Loyal National Repeal Association, held in the Great Room, Corn-Exchange, Dublin, May 9th, 1843,—James Haugh-

Mr. O'Connell said-The Association had adjourned to that day for the purpose of receiving a communication with which they had been honored from the Anti-Slavery Society of America—a body of men whom they entirely respect—whose objects should be cherished in their heart's core—whose dangers enhanced their virtues—and whose persevering patriotism would either write their names on

vering patriotism would either write their names on the page of temporal history, or impress them in a higher place, where eternal glory and happiness would be the reward of their exertions. (Cheers.) His impressions were so strong in favor of the Anti-Slavery Society of America, that he thought it would not be so respectful as he would desire, if he brought forward that document in the routine of business on the last day, when it could not be so much attended to as it deserved. (Hear, hear.) It was out of respect to the people who sent that document, that they had adjourned; and he might say, that personal respect for the chairman was mixed up with that consideration. (Cheers.) They could not have sent a better message, or a more sincere one; and, if he now had the kindness to make the communication, they would receive it with the re-

est alacrity to move that that most interesting document be inserted on the minutes, and that the fervent thanks of the Repeal Association of Ireland be by acclamation voted to the writers of it

Slavery, wherever it exists, is the bitterest potion that can be commended to the lips of man. Let it be presented in any shape, and it must disgust, for a curse inherent to it grows with it, and inflicts a curse inherent to it grows with it, and inflicts oppression and cruelty wherever it descends.— (Hear, hear, and cheers.) We proclaim it an evil; and though, as a member of this Association, I am not bound to take up any national quarrel, still, I do not hesitate to declare my opinions; I never paltered in my own sentiments. (Cheers.) I never said a word in mitigation of slavery in my life; and I would consider myself the most criminal of human beings if I had done so. (Hear, and cheers.)

Yes, I will say, shame upon every man in America, who is not an auti-slavery man; shame and disgrace upon him. Idon't care for the consequences.

disgrace upon him. Idon't care for the consequences. I will not restrain my honest indignation of feeling. I pronounce every man a faithless miscreant, who does not take a part for the abolition of slavery. (Tremendous cheering for several minutes.) It may be said that offence will be taken at these

may be said that offence will be taken at these words. Come what may from them, they are my words. [Renewed applause.]

Good Heaven! can Irishmen be found to justify, or rather to palliate, (for no one could dare attempt to justify.) a system which shuts out the book of human knowledge, and seeks to reduce to the condition of a slave. 2.500,000 human beings;—which closes not only the light of human science, but the rays of divine raystation, and the dectrines which rays of divine revelation, and the doctrines which the Son of God came upon the earth to plant. The nan who will do so belongs not to my kind. (Hear hear.) Over the broad Atlantic I pour forth my voice, saying, 'Come out of such a land, you Irishmen; or, if you remain, and dure countenance the system of slavery that is supported there, we will

recognize you as Irishmen no longer.' (Cheers.)
I say the man is not a Christian,—he cannot believe in the binding law of the Decalogue. He may go to the chapel or the church, and he may turn up the whites of his eyes; but he cannot kneel as a Christian before his Creator, or he would not dare to the black spot of slavery rests upon your star-span-gled banner; and no matter what glory you may acquire beneath it, the hideous, damning stain of slavery rests upon you, and a just Providence will slavery rests upon you, and a just Providence will sooner or later avenge itself for your crime. (Loud and continued cheers.) Sir, I have spoken the sentiments of the Repeal Association. (Renewed cheers.) There is not a man amongst the hundreds of thousands that helong to our body, or amongst the millions that will belong to it, who does not concur in what I have stated. We may not get money from America after this declaration; but even if we should not, we do not want blood-stained money. (Hear, hear.) If they make it the condition of our sympathy, or if there be implied any submission to the doctrine of slavery on our part, in receiving their remittances, let them cease sending them at onch. But there are wise and good men every where, and there are wise and good men every where, and there are wise and good men in America,—and that document which you have read, Sir, is a proof, among others, that there are; and I would wish to cultivate the that there are; and I would wish to cultivate the riendship of such men; but the criminals and the abettors,—those who commit, and those who countenance the crime of slavery.—I regard as the enemies of Ireland, and I desire to have no sympathy or support from them. (Cheers.)

I have the honor to move that this document be

inserted in full upon our minutes, and that the most grateful thanks of the Repeal Association be given to the Anti-Slavery Society of America who sent it to us, and in particular, to the two office-bearers,

mand assaud upon Bouglass. One would suppose they would, if possible, destroy him, and that they though they could do it. The allusion to Douglass is family was especially unjustifiable and offensive to every generous mind. Our friends in Boston will find they have made an important and manifest blunder in this matter.—Spraces Logge.

INPIDELITY AND ANTI-SLAVERY.

The Christian Press, a vigorous Anti-Slavery paper, politisched at Gineriannian, is a rousing the evangelical Christians of the country to an appreciation of the fact, that most of the leaders of the Garrison party, under the guise of promoting anti-slavery, are really with more zeal making an earnest tack upon the Bible and its deciries, under the cloak of Anti-Slavery. Frederick Douglass, tox, has come to the same conclusion, and when called upon to retract his charge, recitors with spirit by reiterating it, insisting that the charge has other induced his could be supposed in sother foundations than church malie. We give room to an extract from each of these papers, so of historic interest.—N. Y. Journal of Com.

TROUBLE AMONG THE GARRISONIANS.

The former pet of this party.—Frederick Douglass, so historic interest and the precular views on the Constitution of the United States. Black-balling a black man is the richeat pixed outgat. Garrison and his friends are bitterly denouncing him, because he will not adopt their peculiar views on the Constitution of the United States. Black-balling a black man is the richeat pixed outgat. Garrison and his friends are bitterly denouncing him, because he will not adopt their peculiar views on the Constitution of the United States. Black-balling a black man is the richeat pixed outgat. Garrison and his friends are bitterly denouncing him, because he will not adopt their peculiar views on the Constitution of the United States. Black-balling a black man is the richeat pixed outgat. Garrison and his friends are bitterly denouncing him, because he will be considered the country to be a better republican and friend the

What place in the world has been unvexed with what piace in the world has been unvexed with the story of the wrongs of Ireland! Who did not feel his heart burn as he read the terrible philippies of Irishmen against English oppression! Who did not rejoice in the noble hearing of Irishmen on trial and in prison for defending their fatherland! Who. when they became felons under English law, and were exported to penal colonies, did not send his heart with them! For we thought them faithful Witnesses for a *Principle*. They were Confessors for Liberty, and their living martyrdom was for the health of the whole world. It did the soul good to know that there were yet men, like Mazzini and Kossuth, who could suffer the loss of all things for the sake of liberty; that there were yet noble frish-men willing to bear any obloquy or penal suffering. rather than endure voluntary servitude!

Since the world began, there has been something in the simple love of liberty, so sacred and ennobling, that, more than any one trait, it has called down upon him who suffered for it the world's unneasured praise.

en it was announced that Meagher had es-When it was announced that Meagher had escaped from the convict-isle, the continent rang with congratulation; and only his modesty prevented the out-burst of a reception even more wildly enthusiastic, if it were possible, than that which greated that greatest man of this age—Kossuth!

But, lately, that joy was re-kindled at the tidings that Mitchel, the great Irish patriot, the unrelenting for a Conversion the market of liberty when ing for of oppression, the martyr of liberty, whose personal freedom had been offered up on the altar of the world's liberty, had escaped from thrall—had or the world's liberty, had escaped from thrail—had erossed to our shores. After rejoicings, festivities, and public demonstrations, Mr. Mitchel entered upon the noble vocation of an editor. The Citizen was established. The press could scarcely supply the enormous demands for a paper conducted by

a hero of liberty.

Citizen has, however, become like John's apocalyptic book, that, being eaten, was sweet in the mouth, but exceedingly bitter in the belly. In the very second number, Mr. Mitchel, in replying to an exhortation from a Mr. Haughton, after not a little fierce retort, thus defines his position in re-gard to the only question of liberty which exists prominently before this nation:

Now let us try to satisfy our pertinacious friend, if possible, by a little plain English—We are not ab-olitionists;—no more abolitionists than Moses, or

Socrates, or Jesus Christ.
We deny that it is a crime, or a wrong, or even A PECCADILLO, TO HOLD SLAVES, TO BUY SLAVES, TO SELL SLAVES, TO KEEP SLAVES TO THEIR WORK, BY FLOGGING OR OTHER NEEDFUL COERCION. By your silence,' says Mr. Haughton, 'you will become a participator in their wrongs.' But we will not be silent, when occasion calls for speech; and, as for being a participator in the wrongs, we, ron our PART, WISH WE HAD A GOOD PLANTATION WELL-STOCK-ED WITH HEALTHY NEGROES IN ALABAMA. There, now -is Mr. Haughton content !

This is not only 'plain English,' but as loathsome as it is 'plain.' Such sentiments are shameful, come from whom they may, but shameful beyond expression in a man who has but just been re-

eemed from bondage. But why should Mr. Mitchel tarry longer in New York ! There is a great want of slave-drivers in Alabama; and diligence in that vocation would be a sure stepping-stone to the consummation of all his visions of liberty—a good plantation well stocked with healthy negroes in Alabama.

It is plain, from the opinion now expressed by Mr. Mitchel, that he waged his warfare with England, without any real principle of liberty at the bottom. He did not believe that there was any moral question of right or wrong involved. For, he does not think that there is any wrong in op-

Mr. Mitchel does not regard it as wrong to take from men every civil right, every social right, every religious right. He does not think it wrong to place all the most sacred relationships of life, those of parents, husbands, wives, and children, brothers and sisters, in the irresponsible hands of absolute masters, to be regarded or neglected just as their commercial interests require. Mr. Mitchel does commercial interests require. Mr. Mitchel of not regard it wrong to put every affection of heart, and every conceivable human attribute, upon the scale of commerce, and leave them without any other defence than that which lies in selfishness. Nay, Mr. Mitchel thinks it perfectly right to con-vert a man into a beast of burden, and to compel him to his hateful daily tasks by whip and goad.

We deny that it is a crime, or a wrong, or even recentitio. To hold slaves, to buy slaves, to sell slaves, to keep slaves to their work, by flogging or other needful

After this, on what ground can a man stand? Oppression is so far from being wrong, that he ardently wishes to own a gang of his fellow-men, and would willingly drive them up to their unrequited labor by flogging !

no PRINCIPLE in his struggle with England. It was not a question whether England had a right to op-press Ireland: according to his own showing, she had the right to do it, if she could. The Irish rebellion, therefore, in so far as Mr. Mitchel we concerned, was a graceless insurrection of subjects against their rightful masters. And John Mitchel falls from the category of men persecuted for asserting the great doctrines of human rights, into of a pitiful caitiff, who made an abortive attempt to get rid of work, and was sent to a convict-island for his insubordination.

Was there ever before such a waste of sympathy upon a pretender! The men that shouted in the train of an apostle of liberty, as they thought, will sink from an unmasked advocate of the worst tyranny with horror and disgust. It is the modern version of the fairy fable so often told, and in so many ways. It was a sweet and lovely virgin that they beheld coming to them, but once clasped, the enchantment broke, and a shrunk and hideous hag

grinned and chattered in their bosom! We wish it to be understood distinctly that our remarks have nothing to do with Mr. Mitchel as private man, and in his personal character. For may be the most estimable of men. It is as a public man, as a teacher, and simply in relation to his published sentiments, that

e have concern with him.

This disclosure of the interior sentiments of a talse apostle of liberty, will scarcely be less disgusting in the South than in the North.

For, though the South holds slaves, it on that

Fer, though the South holds slaves, it on that very account knows the miserable policy of such a system. Political heats and party attritions may drive public men, and some others, into extreme positions in relation to slavery. But we are sure that among the calm and sober citizens of the South, there is a deep and daily stronger sentiment against the institution of slavery. The only question with them is, how to get rid of it. If once they were safely freed from the curse, we believe they were safely freed from the curse, we believe that there would be universal joy in the South.— When northern renegades, therefore, eagerly desire to enter upon all the trials and miseries of such a system, nowhere is their folly more strongly preciated than in the South; and there is but where is their folly more strongly apopinion there as to the character of apostate Yankees as slave-masters. They are the most unsym-pathizing, the hardest, the most exacting, and cruel of all slave owners.

When reflective and humane southerners, who When reflective and humane southerners, who have long desired to cast off the habiliments of slavery, find themselves followed by obsequious northerners, begging for their cast-off clothing, they can feel but one emotion, that of utter loathing and detestation. A renegade Yankee leaves little to the imagination of him who would draw the por-

trait of infinitesimal meanness.

When Mr. Mitchel, therefore, sends greeting to the South, after the fashion of the extract which we pollute a little spot in our paper, he may be praised by a few men who have a purpose, and are willing to use unprincipled men; but among the sober, the considerate, the honorable men of the South, such a sudden and gross revolution will be received with disgust. If there must be a defence of slavery, men will feel—and nowhere more than at the South—that he should not yolunteer, who has himself tasted the cup of its bitterness, and whose frantic outcries under oppression are t ringing in the ear!

was the thistle that was growing in Ire land, and preparing to shake forth its seeds for a universal crop, then England has put the world in debt to her for cutting it up by the root; and a Divine Providence has saved the Emerald Isle from one who only, needed power and opportunity to be a domestic tyrant.

Here comes to thee, O Alabama! a weary pilgrim, whose life has been spent in warfare with oppression! Those scars, they are the memorials of liberty: that pale cheek, it is wasted in the weary strife for human rights; that sunken eye, it pined away in long confinement borne for liberty's sake. And now his consecrated life he bears to thy soil, O thrice fortunate Alabama! and that breath that the limit of the strategy of the latest and the limit of the limi O three fortunate Alabama: and that oreath that has blown the trumpet against kings and tyrannies, is heard in soft whispers along thy streams, asking for a fat plantation! That resounding voice that awkieh Mr. Mitchel utlers, when he speaks of Mr. Haughton's sympathies being all sent away awoke the sympathy of the world for freedom, now from Ireland to India and America. Father Mat-

of Liberty.

But we will not believe such a slander of Ireland. We will rather believe that long imprisonment has soured a noble nature, and that sweet slaveholders and slave-traders of Alabama? Well may be feel in advance the sting of Mr. Haughwell repudiate such a gallant nature as Meagher's ton's coming rebuke. But let not any man, or would repudiate such sentiments. We do not bewould repudiate such sentiments. We do not be-lieve that Dillon and O'Gorman, O'Brien, and hosts of memorable others, are so sordid and so selfish in their conception of human rights and liberty, as to unite for their motto, Mr liberty everything; Man's liberty nothing.

From the Pennsylvania Freeman.

lar freedom, and rejoiced in his endeavors to separate Ireland from the British Enpire; and when the tyrants seized him and lodged him in a prison, I risked my liberty and life in his defence. I denounced the priests, the aristocrats and princes of England, as the greatest criminals in the country, and expressed my wish, both in my loctures and my Paper, for their utter and eternal overthrow. Paper, for their utter and eternal overthrow. I never dreamed but that Mitchel was a friend of man, a lover of liberty universal, an advocate of right for all. I had no idea that a man who hated the tyranny of the English monarchy and aristocracy, could favor the tyranny of American oligar-chy. It could never have entered my mind, that the defender of the rights of his countrymen, could be indifferent to the rights of other men. I should as soon have expected the earth to open or the heaven to fall, as have expected the repealer Mitchel to speak fall, as have expected the repealer Mitchel to speak in favor of slavery, or declare to the world a wish that he had a plantation stocked with slaves. I should as soon have praised the basest devil in the fabled hell of orthodoxy, as knowingly eulogize an Irish republican embryo slaveholder. The filthiest and most venomous thing that crawls could not have been more hateful or loathsome to me, than the loud declaimer against English tyranny, if I had known at the time, that he harbored in his soul, and concealed beneath his prafessions of seal soul, and concealed beneath his professions of zeal for liberty, the germ, the spawn of that most heart-less, infamous and execrable despotism, American slaveholding despotism.

Yet such, alas! was the case. John Mitchel,

slaveholding despotism.

Yet such, alas! was the case. John Mitchel, the Irish repealer and republican of 1848, was, in heart, a tyrant, a despot, a slaveholder. His professions of patriotism and love of freedom were a lie. It was power—the power to tyrannize, to plunder and to kill, that he was seeking; not freedom and the rights of man. He has published to the world his avowal, that he would like to be a slaveholder. He has had the infernal hardihood to a slaveholder. He has had the infernal hardihood to a slaveholding is a crime, a wrong, or even deny that slaveholding is a crime, a wrong, or even deny that slaveholding is a crime, a wrong, or even deny that slaveholding is a crime, a wrong, or even deny that slaveholding is a crime, a wrong, or even deny that slaveholding is a crime, a wrong, or even deny that slaveholding is a crime, a wrong, or even deny that slaveholding is a crime, a wrong, or even deny that slaveholding is a crime, a wrong, or even deny that slaveholding is a crime, a wrong, or even deny the table.

I have also a remonstrance signed by some of the same persons, citizens of the city of New York, against paying for the Amistad negroes, on the ground that said negroes were native Africans who allowed the slaveholder. As the question of paying for these negroes is now before the Committee on Foreign Relations, I move the reference of this memorial to that committee the city of New York, against paying for the Amistad negroes, on the ground that said negroes were native Africans who are the city of New York, against paying for the Amistad negroes, on the ground that said negroes were native Africans who are the city of New York, against paying for the Amistad negroes were native Africans who are the city of New York, against paying for the Amistad negroes were native Africans who are the city of New York, against paying for the Amistad negroes, on the ground that said negroes is now before the Committee on Foreign Relations, I move the city of New York, against paying for the Amistad negroe the most infamous band of despots on Goda's card.

He has opened his mouth in scorn of the noblest band of reformers and philanthropists the world can boast. He has placed himself in the most abhorred and criminal position a human being can occupy.

The motion was agreed to.

Mr. Sumner laid on the table (to be printed) the following amendment, which he gave notice he would offer to the Nebraska bill: Provided that and criminal position a human being can occupy. He has uttered a more revolting manifesto than ever He has uttered a more revolting manifesto than ever issued from the heart of either despot, priest or pirate. He has shown himself one of the most of 1800 continuous any way contravene the act of March

It is in vain to say that four years sumering from the hands of tyrants has corrupted him; it has only developed him. He has not degenerated, but shown himself to have been originally and radically had. Had his heart been true to homanity, the injustices of degrees and 30 minutes north latitude, not inof his tyrant persecutors would only have fir of his tyract persecutors would only have here had soul in the more against the deeds of tyraney. It his soul had been really fired at first with the love of freedom, the smothered flames would have burst forth with double fury, seathing and blasting the tyrants and oppressors on every hand. The braggart patriot was a coward traitor. The pretended advocate of right and liberty was a secret, deadly green of marking.

I withdraw the words I published in his favor. tyrant persecutors I hate as heartily, and denounce to light and air; and that the duty of the civil gotyrant persecutors I mate as nearthy, and as indignantly as ever; but in seizing and ejecting him, and frustrating his plots, they were, though public lands, and this on the principle that the unintentionally, doing the land of Eriu and the great right of the soil is as equal, inherent and sahuman race a real service. They were crushing a deadly viper. They were ejecting a loathsome traiter. They were saving the Emerald Isle from sinking into a deeper bell than that into which they themselves had plunged her, and from being devou ed by wilder horrors which they themselves had let loose upon her.

unhappy country, that thou didst not pass from the grasp of thy open enemy, into the embraces of thy pretended friend. Be glad, O Erin, that the plots of this conspirator were frustrated, and that the exile of the inhuman traitor saved thee from another bloody conflict, and another cruel from another bloody mockery of thy hopes. Me friends, my former and my present readers.

My friends, my former and my present readers.

I have freed myself from the responsibility I took upon myself, when I bespoke for the repealer Mitchel your sympathy and aid. The man who can battle with despots to-day, and to-morrow publish his wish for a Southern plantation, well stokeed JAMES HAUGHTON, of Dublin, and to Slavery in American base are sympathy or aid from me. with slaves, can have no sympathy or aid from me.

My heart abhors the monster, and ejects him. Let him go. And may the curses and reproaches of slaves, and eliciting from the press, the most example of the Hunker press.

untry and of every complexion,

JOSEPH BARKER.

From the Commonwealth.

MR. MITCHEL AND MR. HAUGHTON. To the Editor of the Commonwealth:—In your paper of this morning, you publish the entire article from John Mitchel's new paper, in which that by poeritical pretender to liberty's cause sets forth at length his slaveholding creed. Let that article be scattered over the land, North and South. Mr. Mitchel will assuredly find that his vaulting ambition has wholly overleaped the mark, and ignomin-

not recognize an honorable merit, a nonic virtue in persevering in a righteous cause, even unto the end! If earnest entreaty and appeal, mingled with fair argument, and expressed in a truly Christian temper, be the legitimate and worthy method of advocating the cause of universal liberty, then is Mr. Haughton entitled to respect, and to a tribute of thanks from you, and from all who desire the of thanks from you, and from all who desire the

awoke the sympathy of the world for freedom, now sends terror through the cotton field; or vociferates friumphant bids for comely girls and healthy boys of divided families, among squabbling Legrees, around the auction-block. A poor chance to be heard hath any other bidder, whose voice hath not been rounded out and made sonorous in the service of Liberty!

Let England rest. Tumultuous John Mitchel will vex her no more about the foolish abstraction of Liberty.

But we will not believe such a slander of Ireerous love of liberty, when he can insult such

Franklin Place, Jan. 19. SAMUEL MAY, JR.

We are not acquainted with Mr. Haughton, an We are not acquainted with Mr. Haughton, and all we know of him has been gathered from his frequent communications in some of the anti-slavery papers. These communications have given us the feeling we intended to express by that word bore. Perhaps our feeling wind is unwarranted; but it certainly is not a feeling which denies or questioning many at their oppressors and plunderers, as I the best men we are acquainted with Mr. Haughton, and all we know of him has been gathered from his frequent communications in some of the anti-slavery papers. These communications have given us the feeling we intended to express by that word bore. Perhaps our feeling which denies or questions from the feeling with Mr. Haughton, and all we know of him has been gathered from his frequent communications in some of the anti-slavery papers. indignant at their oppressors and plunderers, as I still feel. I looked on Mitchell as a friend to popu-ble 'bores' now and then; and several persons

been unjust to him, and we very gladly give our readers this communication from Mr. May.—Ed.

CONGRESS.

In the Senate, Mr. Sumner rose and said-

Mr. President, I have in my hand a memoria from citizens of New York, in which they pray that Congress will take such steps as may be necessary to separate the federal government from all connexion whatever from slavery and the slave trade, by repealing all acts authorizing and supporting the same. Among the signers of this memorial are men eminent in the various walks of life. Here are the names of William Jay and John Jay, who, in the names of William Jay and John Jay, who, in the second and third generation, honor the name of the illustrious revolutionary patriot, our first Chief Justice. Here is also the name of our recent associate in this body, John P. Hale. As this memorial, in its various provisions and bearings, does not come within the province of any of the standing committees of this body, I shall not move its reference at this time, but I shall await the motion for the arrest transfer. the appointment of a special committee to consider the subject. In the mean time, I move that it be laid upon the table.

that committee.

The motion was agreed to.

pirate. He has shown himself one of the most degraded, contemptible, and hateful monstrosities that ever offended the eye, or pained the heart, or shocked the moral feelings of humanity.

It is in vain to say that four years' suffering from the hands of tyrants has corrupted him; it has only developed him. He has not degenerated, but shown the hands of tyrants has corrupted him; it has only developed him. He has not degenerated, but shown the results of the manne of Louisiena, which lies north of the manne of Louisiena.

uttered them in ignorance of his character. His all circumstances, a right to the soil, as much as cred as life itself.

of Mr. Hibbard, the resolution was

THE LIBERATOR.

No Union with Slaveholders. BOSTON, JANUARY 27, 1854.

oppressed in every nation haunt him; and the (even a portion of the Hunker press,) the most score oppressed in every nation hand that, and the histories indignation and rebukes of every friend ing rebukes. His attempt to stain the character of Mr. right and freedom and humanity fall on him, Hargarrox as a philanthropist and reformer is as base and overwhelm him with eternal infamy!

Yours, for the oppressed and plundered of every

yours, for the oppressed and plundered of every voted friend that walks upon her soil, the suffering Irish have not a more sympathizing and untiring advocate, than JAMES HAUGHTON. Mitchel's attack upon him is the height of ingratitude and villany. O, that DANIEL O'CONNELL were living at this moment ! But, thank Heaven! though dead, he yet speaks in thunder tones

THE ANNUAL MEETING.

usly fallen on the other side.

But it was not of Mr. Mitchel that I wished to

Our paper goes to press too early to allow us to give speak: but to inquire of you, why you join with any report of the proceedings of the annual meeting of the Mr. Mitchel, and the like of him, should so menced in this city on Wednesday forenoon. The weathterm Mr. Haughton, I can easily understand. This er was intensely cold, and the attendance, therefore, Haughton has effectually 'bored' into him, and let out a stream of pro-slavery gas, that, being lighted by the torch of truth, plainly shows to all observers Mr. Mitchel's real position, by the side of the slave traders of this guilty land.

But why should you embrace much me and the stream of pro-slavery gas, that, being lighted tons of a scathing character were presented, in reprobation of the mock 'patriot' John Mitchel's real position, by the side of the slave traders of this guilty land. But why should you endorse such an unworthy slur upon one of the most indefatigable, generous, and fatthful anti-slavery laborers of the Old World? Leithers of M. R. Kemp, of Ireland, Prof. W. S. Brown and John C. Clure, of Scotland, Joseph Barker, of English C. Clure, of Scotland, Is it because of Mr. Haughton's early and persistent labors in behalf of the American slave, that you up,' it was the traitor aforesaid; and most hearty was deem him worthy to be called a 'bore'! Do you the approval of the audience, of the merited castigation not recognize an honorable merit, a noble virtue in meted out to him.

overthrow of slavery, everywhere.

Let me remind you of a fact, which Mr. Mitchel and many other pseudo-friends of Ireland's freedom, know full well—that Mr. Haughton enjoyed the friendship and the confidence of Daniel O'Connell, and James Haughton—and various other matters.

WERSTED'S RIBTH-DAV.

No matter how deformed or monstrous the idol may be, its worshippers are none the less ready to bow down, and adore it as pre-eminently great, illustrious, and the centre, and the end of all our efforts.'

evening of the 18th instant, at which time, the 'Massa- than one half of its territory constitutionally devote chusetts Webster Association' commemorated the birth-day of Daniel Webster, by a dinner at the Revere tive slaves hunted like wild beasts—the whole land una sycophant. 'Birds of a feather flock together.' To But-aside from these terrible featurestoxicating wine, requires no special virtue, no exhibi- ganization an object of paramount importance. If the man who gave the last two years of his life, actively and unremittingly, to the support of the Fugitive nothing that shall not come to an end. Slave Bill—to the 'crushing out' of the anti-slavery
life of this nation—to the suppression of free discussion
—to the hunting of fathers and mothers, husbands and
wives, children and babes—to the perpetuity of a bloodensured Union, within the pale of which, more than three millions of slaves are chained and scourged-if not the friends of the country; they are not men of unbending principle; they are not good citizens. Respectable, popular, honored, they may be; but this is only because of the general corruption. Locate them home of patriotism. Boston will never cease to where you will on the surface of the globe, and they will as readily take the side that is strongest, and es-

At the dinner referred to, the 'Hon.' Marshall P. the stripes of which are symbolical of those daily inflicted, on all the Southern plantations, to the shedding of torrents of blood, by merciless slave-drivers. Appended to it was a banner, having upon it the words—it speak to-day for the preservation of the Union. Hear me for my cause.' Great is Diags of the Palacies.

In the same sense, and to the same extent, is Bedlam the seat of reason, and Pandemonium the abode of the blessed. It is to be expected, therefore, that while the city is controlled by such a spirit of commercial selfishness and brutal inhumanity, 'it will not cease to cherish the memory of Daniel Webster.'

Mayor Smith (over whose recent election can be controlled by the controlled by such a spirit of commercial selfishness and brutal inhumanity, 'it will not cease to cherish the memory of Daniel Webster.' of course! What claims had Daniel Webster to a hearfetters and driving them like beasts to unrequited toil, would be have been solicitous for its preservation, or would he not have execrated it as the concentration of human villany? What a world-wide difference it makes, as to whose ox is gored! Let who will support the existing Union, it is none the less accursed—and out of stripes are the emblems of our Union. ea,' shall weep and wail at its overthrow.

by what standard? Great, physically; great, intel-sects dare not defend her own fectually; great, legally; great, in pride and self-worse doom than impressment? estern. But, morally, spiritually, a dwarf-a cou- The following extraordinary sentiment was forwarded corpse-retrospectively, as besotted as any devotee. his name a secret :-He never led his party; he never transcended it. In He never led his party; he never transcended it. In no instance did he ever exhibit any moral independence. Into none of the great reforms of the age had he the Union; the latter imprinted upon it the seal of perpecourage to throw himself. He did not believe in pro- tuity. gress, and had no vision for the future. He believed in Even in these days of brazen effrontery, it is difficult cy by the nation itself, and public opinion every where 'Baltimore'! O, base degeneracy of soul! cordially responded to his sentiments. If he spoke clo- The last toast was, 'The Union-Its continuance poured out their blood in defence of American liberty, and the truth will be substituted for a falsehood. it was because around him were gathered a hundred Letters were read from Senator Bell, of Tennes

prop to Christianity was Judas Iscariot! 'The temple of American liberty'—ah! that is well-qualified, for that is a peculiar kind of liberty—complexional, filliurally followed the compliment. Again-the President said, (growing wild and Wil-

der,) that Mr. Webster's labors had ' shaken the thrones of kings, and changed the direction of human affairs ' We have copied from Frederick Douglass's Paper,

exact position of the old Bay State, there is daily need from obscurity. annual ejaculation, 'God save the Common wealth of Massachusetts !

tion, and the Union-the Union, the Constitution, and in their power.

Daniel Webster. Among the former, was the follow-

powerful.

Remember what the Union is, according to the Union is the Union Remember what the Union is, according to the un House, the head quarters of genteel dissipation. The company, it is said, numbered about one hundred. And its 'perpetuity' should be 'the beginning, the Among them all, it would be preposterous to suppose centre, and the end of all our efforts'! Why, this is that there was one who was not both a time-server and to be infernally 'patriotic'!

eat 'a sumptious dinner,' and to drink freely of in- acme of infatuation to make the perpetuity of any ortion of moral heroism. To shout on the popular side, is government, at best, but a means to an end? What, is precisely what any sneak can do, and what every but clay in the hands of the potter? What, but 'the sneak is disposed to do. In looking over the names of image and superscription of the popular will? Radithe persons who figured on this occasion, either official cal changes must inevitably take place in all instituly or as speakers, one can see at a glance, that the sum tions and compacts, as the human race becomes entotal of independent manhood among them all, amounted lightened. What is of value to-day, may be worthless exactly to a cipher. In the scales of eternal justice, to-morrow. It is not in the power of men to perpetuone humble advocate of an unpopular truth would out- ate any thing of their own manufacture; nor is it deweigh millions of them. Their sense of right, their standard of rectitude, cannot be higher than the object

Truth, Justice, Liberty, and Right—these are immutabefore whom they are seen prostrating themselves. 'If ble and eternal, the embodiment of infinite wisdom and the god is a monkey, what must the worshippers be?' goodness. But men are finite, ignorant, perverse, though happily progressive; hence, they can build

Pilgrims be, Launch our Mayflower, and steer boldly through the determine who and what are the idolators. They are Nor attempt the Future's portal with the Past's blood-

Another toast was-

'The City of Boston-The birth-place of liberty, the

And this, so soon after the putting of the Court pouse the cause that is uppermost, as 'the sparks fly House in chains-the occupancy of Faneuil Hall with armed troops-to make sure the return of a poor, helpless, friendless fugitive slave to the hell of slavery Wilder presided—occupying any thing but an 'honorable' position, if man-hunting and man-enslaving be a damnable employment. The American flag was suspended from the ceiling behind his chair—the flag of a prond, selfely defeat, and the contemper of the Almighty Dollar—Boston, 'the home of patriotism-the birth-place of liberty' prond, selfish, defiant, remoraeless nationality—anti-Christian and anti-human, as every national flag is— In the same sense, and to the same extent, is Bedlan

I speak to-day for the preservation of the Union. Lear Mayor Smith (over whose recent election but the for my cause.' Great is Diana of the Ephesians—Soil friends so loudly exult) responded to this toast, or course: What claims had Daniel Webster to a hearing, when he was for silencing every voice in this land,
that was reised in behalf of the confinence of the find an intelligent man who was not familiar with that was raised in behalf of the suffering and the If the Union had turned him, and his wife, and his the Union had turned limb, and list with the Fugitive Slave Bill of 1850 was entirely constituthe glory of its great defender,' who maintained that tional, and obligatory upon every man's conscience Glory '!

The sixth toast was as follows :-

it the pure and the good ought to flee, as Lot fled from This was responded to by the Reverend Matthew Hale Sodom. Thank God! its perpetuity is not possible— Smith, Esquire,—a facile religious and political ad-Sodom. Thank God : its perpetuity is not possessed its dissolution is sure! Omnipotent forces are against venturer, whose somersets and twistifications are well it, and it must fall. It is utterly godless, utterly corrupt, utterly beyond salvation. It was formed at the sacrifice of justice; it shall be destroyed by the weapon of Massachusetts do 'the stars and stripes' give any of justice. 'Its sins have reached unto heaven, and God hath remembered its iniquities.' In one hour its judgment shall come; and the merchants which are liberated only by paying for their prison expenses, or, made rich by it, and every ship-master, and all the failing to do this, they are sold to the highest bidder, company in ships, and sailors, and as many as trade by and doomed to toil and die as slaves. 'The Right of a,' shall weep and wail at its overthrow.

Search,' as applied to Northern vessels arriving at the South, is an outrage of daily perpetration. Massachu-

momiser-a coward; progressively, as Ricless as a by 'a Baltimorean,' who was prudent enough to keep

Bunker Hill, Lexington and Concord; in the Mayflower Fourth of July, 1776, gave to the world the immortal and its Pilgrim occupants; in Independence Day and Declaration, affirming the endowment of every human Plymouth Rock; in the American Constitution and being, by his Creator, with an inalienable right to lib- of William Lloyd Garrison and Charles C. Burkel. Union. Just as the Pharisees and Scribes believed in erty. The Seventh of March, 1850, witnessed the shame-Abraham, and Moses, and the Prophets. Beyond these, ful prostitution of the intellect of Mr. Webster to the he believed nothing, and hoped for nothing. Beyond service of the Slave Power, and his utter apostacy to One thing, however, I was led clearly to perceive, the these, it would not be safe or prudent to go. They were the embodiment of all human wisdom and excellence, and nothing remained but to stand still and adore! If he ever lauded virtue and goodness, it was ner in which this detestable 'sentiment' was received, in general terms-pointless and barren. If he de- clearly reveals the moral condition of the company. nounced the foreign slave trade at Plymouth Rock, it There were loud calls for the name of its author, but was not till after that trade had been prenounced pira- no response being made, three cheers were given for

quently at Bunker's Hill, in praise of those who had life ; its dissolution our death.' Reverse the statement,

thousand approving voices, and no more popular step slaveholder; from Senator Cass, of Michigan, whose could be taken by him. And so of all his speeches and position, both by choice and nature, has long been upon ctions. He could eulogize Massachusetts-New Eng- all fours before the Slave Power ; from Senator Everett, land-the nation: where was the risk in so doing? He of Massachusetts, who is insanely possessed with the was 'the Defender of the Constitution'! What a ti- notion, that, by paying court to the Southern kidnaptle, and what a claim to the gratitude of posterity! pers, he shall secure his nomination for the Presidency What amazing courage it required, to defend what none from Hon. Daniel S. Dickinson, of New York, one of but a few 'hair-brained fanatics' were assailing! the vilest of Northern doughfaces, and the most profil-Of course, at the dinner, there was any amount of gate of politicians ; from Rufus Choate, who, looking adulation bestowed upon his memory. Every one of up to the defunct Northern Apostate, and shouting, 'It the speakers called good evil, and evil good. The Presis the voice of a god, and not of a man, shows the fearident spoke of him as 'one of the main pillars in the ful depth of his own moral degradation, and who has temple of American liberty'! The champion of the yet to evince the least regard for outraged humanity; Fugitive Slave Bill a pillar of liberty! What a mighty from George T. Curtis, the slave-catching Commissioner,

bustering, land-stealing, chain-forging, whip-platting, Webster. Had that dinner been dispensed with, we and so forth. And so, 'tremendous cheering' very nat- should have had no special provocation, at this time, to write this article.

PREDERICK DOUGLASS.

the destinies of the world hang upon the lives of on our first page, an article from his own pen, and sevsuch men '! And, growing devout, he declared, 'My eral others which we find in his columns, extracted heart shall never cease to rise in gratitude to the Giver from journals always inimical to the American A. S of all Good, for the immaculate mind of Webster-n Society, with a single exception, respecting the control mind towering above all others, like the loftiest summit versy which has sprung up between him and his old of his native hills; but, unlike that, never clouded, associates. The best evidence of the badness of his but clear as the blue ethereal of the upper heaven'!
This is poor stuff. To the thrones of kings, abroad, Mr.
Webster never evinced any objection, and was the last man to think of shaking them; if he at any time If he cannot blush in presenting such backers to his changed the direction of human affairs, it was only readers, we can blush for him. The declarations made in his own case, and for the worse; and as for his mind, by them, and endorsed by himself, that he has been if it was sometimes 'clear as the blue ethereal,' it was not unfrequently of the same color.

by them, and endorsed by induction and that we are the aggressors, are Lieut. Gov. Plunkett 'responded in a felicitous absolutely and basely untrue; and we defy him or ther manner,' making the alarming announcement that to quote a single line from the Standard, Freeman, Bu-Massachusetts and Daniel Webster are one and indi-visible.' We trust this is a mere hallucination of the his aspersions of those who have been his best friends, brain; though, if it be a true representation of the and to whom he is eternally indebted for his emerging

Our friends in Norfolk County will see that The toasts and speeches were all in the same strain, Charles C. Burleigh is to pass next week amongst them. and to the same effect :- Daniel Webster, the Constitu- We hope they will aid him, in his proposed meetings, all

BAMUEL J. MAY ON POLITICAL ACTION

SYRACUSE, January 13, 1850 DEAR GARRISON :

Jean Garrison: In his account of the 'Second Annual Meeting of The Garrison Association,' Mr. Nell has not so report ed the definition I gave of my position, in reference to political action, that any body can perceive any thing peculiar in it, or worthy of consideration. Allow he therefore, to repeat, as nearly as I can remember, the substance of what I said on that point, "I have always deprecated the organization of an Anti-

Slavery Political party. I remonstrated against it g Slavery Pointent party. periods since; and my observation of the working that expedient has confirmed me in the conviction, if my district of it was, and is, wise. The support as management of a Political organization involve the en penditure, the waste of a great deal of time; eters; money and morality. If all this needs be, let the bile and the Democratic Parties incur it all. The friends and the Democratic Land attain their objects without the worst part of such sacrifice. They may be oblight to devote a great deal of time, to expend a great deal energy, and a great deal of money, but they may kee their hands clean and their hearts pure. I have eve advised, that the friends of the slave should show the they have no desire for the honors or the emoluments office, but that they are intent only upon the relem tion of the oppressed. This would exonerate them from the suspicion of being prompted, in their political se tivities, by selfish purposes, and so add a moral power to their movements. They should be so far organized; to keep in ceaseless operation those instrumentality by which anti-slavery sentiments and sympathies my be implanted in the bosoms of the people; -so far a ganized as to act politically, at the polls, whenever they can do so with good effect to the cause of the slaved. It should be seen and known of all men, the abolitionists are indifferent to the minor issues, which the two political parties attempt to keep up hetwee each other, as the ground of their opposition. should be seen and felt that true men care, first of all for the rights of humanity; and that whenever the see that either of the political parties promises to de something for the emancipation of the enslaved, the (the abolitionists) will be sure to throw themselves with all their votes, at the polls, into the scale of the party. A body of such men, animated by such a prisciple, and known to be true to it, would be a might power in the State and in the nation. The abo ists did act in this wise, in this State, for a few year, and well nigh revolutionized the Commonwealth, Ra it not been for the mistaken policy of Liberty-party. ism .- had the abolitionists persevered in the cours! have described, (notwithstanding the impositions that were sometimes put upon them,) they would long on this have purged Massachusetts, at least, of all proslavery influence. And now, a few thousand abolitin-ists in each of the States, and not more than twenty thirty thousand of them throughout the Union, seing together in the manner I have commended, would hill the balance of power between the two political paris in the States, and in the Republic, and compel the ma or the other to do their bidding.

But here comes up the question which has been a

long, and so ably, discussed, whether abolitionists may consistently vote, any more than hold office, under the United States Constitution? Those abolitionists, who have persuaded themselves, or been persuaded, that the Constitution is anti-slavery in its spirit and provisions of course, can find no difficulty in the way of their w ting. But those, who have taken the other side in the controversy, and have decided that the Constitution is virtually an agreement to uphold slavery, have, many of them, come to the conclusion that they could in m wise exercise the elective franchise. In this, I think they have erred, as I shall presently attempt to show. And I am the more eager to speak plainly, and say all I think, on this occasion, because here, in the pulpit with me, is my friend Garrison, the Coryphone of the anti-slavery cause, and the prime advocate of the novoting theory, the man who never spares an error any the more because it is espoused by his best friend, but rather assails it all the more vehemently. Herela sits to hear all I shall say, and he will expose me, and

myo you. if I am wrong. ten on the one side and the other of the mestion, while er the American Constitution is anti-slavery or proslavery. The original, lawyer-like argument of Lyander Spooner served for a while to settle the question, a I myself had attempted to answer it. But the admirable argument of Wendell Phillips, in the brightness whose intellect and the purity of whose spirit I delight point in dispute. Then the very able arguments Gerrit Smith and William Goodell, on the one side, and on the other, have kept my mind vacillating, uni was satisfied that I could come to no settled decisit. the question is really one of little, if any, practical in portance—that the Constitution of the United State will present no barrier to the entire abolition of sir very, whenever the people of the land are resif for that consummation of our wishes.

And what I wish now particularly to say is, -10 k is a position that I believe no other one has taken,that, although an abolitionist may accept the expession of the Constitution given by Mr. Phillips and Mr. Go rison, I do not see that he is, in consequence, preclude from voting, in any and every case that may and If, indeed, any man believes the Constitution cont guaranty of slavery, and pledges the power of the 18 uphold it; and that no man can take the oath support the Constitution, without virtually obligate himself to uphold that 'peculiar institution,' why, course, he cannot, without sin, take that oath hims or help to put any one into office who will take it. that spirit and intent. But I am unable to see the any sin or inconsistency would attach to one, helds Mr. Phillips's view of the Constitution, if he should ref for a man holding Lysander Spooner's view, when he should swear to support the Constitution would feel that he was swearing to do all that could done to overthrow slavery. Sure am I that, when heard that Gerrit Smith, the William Lloyd Garrist of New York, was put in nomination for Congress my heart bounded in unison with the comi joy. I lamented that Syracuse was not within district, that I might give him my vote. I did wis I could to promote his election. I regarded his see cess as a triumph of anti-slavery. And now that be in the Legislature of our country, I am sure he will no opportunity to demand the rights and urge claims of his enslaved countrymen, with a power as spirit that will command the respect, if it does not se cure the assent of the most pro-slavery han in Cor gress, who has the smallest modicum of moral sense.

But something more than help on the election of Ge rit Smith have I done, within a few weeks, and do to feel that I was guilty of any dereliction of moral print ple, or any unfaithfulness to the anti-slavery cause, though I will not deny that I rather incline to Philip and Garrison's exposition of the Constitution. for Mr. Leavenworth, the Whig candidate recently elect ed Secretary of the State of New York. My reason doing so were these: He was one of the Vice Pre dents of the two indignation meetings that were he our city, immediately after the passage of the Fug Slave Act. He went, with those who were arre account of the rescue of Jerry, to Anburn, a their examination, and was among the first to come ward as their bailor, when bonds were imposed them. A few weeks afterwards, when the few Hunk and Silver Greys of our city called a Law and meeting to denounce the glorious act of October Mr. Leavenworth, one of the most prominent and is ential citizens of Syracuse as he was, went into meeting, and exerted himself so strenuously, as well honorably, to procure the appointment of a Chairman

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who would hold an even hand between the friends and the opposers of 'the Rescue,' that he incurred the the opposition of attempting to break up the meeting. When, therefore, he was put in nomination the opponents of his election endeavored to make him especially officus as, in effect, one of the leaders of the Rescue of Jerry. I felt, therefore, that he ought to be estained. I voted for his reputation, rather than for him ; and, in helping to secure his election, I feel that, without any sacrifice of principle, I have helped to obtain in our county a triumph scarcely second, in its immediate effects, to the election of Mr. Smith, in his

Thus, friends, have I attempted to illustrate the views I take of the use you should make of your political power, your elective franchise.

WHO ARE THE PANATICS?

to a recent letter, a friend thus writes- These rav ing Abolitionists only disgust me." To the writer, and to all who sympathise with such

disgust, the following remarks are offered:

I do not know to whom you refer, as 'raving Abolitionists.' All with whom I am acquainted are more rational in their views of Slavery, and more consistent in their conduct concerning it, than those politicians, law-expounders, clergymen and teachers, who have the reputation of being sober, sane men. Those who use the strong language with which Jesus smote the Scribes and Pharisees of his day, are really more sound in their judgment of men and institutions, than are the fawning everplants for office and power. And even when a noble zeal for human rights o'ersteps the bounds of moderation, how much more excusable than the sinful indifference upon which its accusers ride into favor !

Who are they, who usually bring the charge of fanaticism against Abolitionists? They are politicians and their blind followers-lawyers, doctors of divinity and their 'flocks,' office-seekers-the ins and the outs Their political creed is- 'All men are born free and equal, with the inalienable right to life, liberty, and the pursuit of happiness.' They are uproarously boastful this principle, and of their attempts to apply it to life. They profess it is their aim, to cast all our institutions in that mould. At the same time, they hold three millions of human beings in bondage-deprive them of all their rights. They frame laws to send back to slavery every fugitive. They stigmatize, as traitors, those who refuse to obey such baws. They denounce, as fanatics, those who advocate a Higher Law. Yet, candidly considered, what is more treasonable to the creed they boast of, than the conduct they pursue? What scheme more visionary, than an attempt to organize the Declaration of Independence by an adherence to ohattel slavery? These schemers, so far removed from fanaticism, in the popular estimation, are boastful of their country's creed of liberty, yet not ashamed of her practice of slavery ; glorying, alike, in the rescue of Koszta and in the rendition of Simms ; rewarding Ingraham and punishing Torroy, Walker, Chaplin and Drayton, for the same acts ; welcoming Kossuth and Meagher, and hunting back into slavery, refugees from a tyranny more galling than Hungary or Ireland ever knew. Who are the functics ?

The creed of the Abolitionist is- Immediate eman cipation-the duty of the slaveholder, the right of the slave.' Slavery is a sin which ought to be repented of at once, and abandoned; consequently, he earnestly and steadfastly senarates himself from voluntary connection with the Government which shelters and defends it, and from the Church which sanctions it. Garrison unfolds to the breeze, the uncompromising banner- No Union with Slaveholders;' consequently, he wages a war of extermination against them-a destroyer, yet a builder too,-for out of the ashes of the slaveholder, he would have the man arise; from the ruins of three million slaves, he would make as many freemen. Here, creed and life agree. Here is consistency, sound faith, sound

The American Church and clergy profess reverence for the Bible and love for Jesus Christ-call themselves disciples of him who preached the gospel to the poor, deliverance to the captive, and love to all men. They ery, 'Lord, Lord,' morning and evening, and every Sanday repeat the cry. Their ' worship ' is vocal with be most becaused sogintors and lafty pealors. How Beyond the warship of their Beast Yea, their sevthe return of fugitive siaves, as a daty. Dr. Demey Boston, Jan., 1804. would send back his own mother or son. Dr. Gannett would not conceal, harbor or aid a woman fleeing from oppression, if she 'owe service' under the laws of a slave State. The clergy, with rare and noble exceptions, teach obedience to the Fugitive Slave Law, openly or by silence : for silence, upon such a law, is consent

oit.
The N. S. Presbyterian Assembly can hurl their resolutions against 'promiscuous dancing,' while they ders. wink at, or only tamely and reluctantly allude to, wholesale robbery and adultery, as practised in slaveholding

The Unitarian Convention can spend three days in talking about the 'communion' and a 'liturgy,' while men are legally kidnapped in their midst, and scarcely none to say, 'Why do ye so?' Yes, many members of that sect openly pledged themselves to sustain the kidnapping law! They do not oppose it as a body; rarely individually. The same sect, shocked at Theodore Parker's heresies, 'disgusted' at the 'raving Abolitionists,' hold up, in their Annual Register, Daniel Webster as a model of religion to the Unitarian youth !

Dr. Cox, and other 'evangelicals,' can be solemnly indignant, when a foreign government imprisoned the Madiai for reading the Bible, which is denied the slave, and no whisper of indignation is heard against the power which fines and imprisons American women, for teaching their colored sisters to read the same book.

Dr. Sharp could fellowship a slaveholding Doctor of Divinity; and the Baptist minister of this town told me, that he 'could not consider it a sin to hold slaves in the way Dr. Fuller, of South Carolina, does '-the same Dr. who occupied Dr. Sharp's pulpit. Yet, both of these ministers would disfellowship persons, because they preferred sprinkling to immersion !

All this is true of the popular clergy and churches. They are called 'Christians.' From such, often comes the charge of 'raving Abolitionists'-' fanaticism.' I think it is more fanatical to call them . Christians, than to call slaveholders ' men-stealers,' and ' womenwhippers,' and ' cradle-plunderers.' It is nearer the truth, to call such exhibitions of life as the churches You say, my friend, 'these raving Abolitionists dis-

gust you.' I am disgusted with ambitious, unprinci-

ried in the Cross of Christ, so do we glory in the Branded Hand. We are willing to show it to the All-Seeing Eye, and abide the judgment of God and posterity. Let them decide who are the fanatics.

never yet
Upon old armorial hatchments was a prouder blazon set;
And thy unborn generations, as they tread our rocky

Framingham, Jan'y, 1854.

BUSINESS ENTERPRISE OF COLORED PEOPLE IN BOSTON.

Within the past ten years, this class of our citizen have exhibited a very commendable business tact and talent—a fact all the more gratifying, when remembering that, but a few years aince, they were, by general consent, looked upon as an inferior portion of God's will reign forever. His truth will stand forever, though

The present aspect must be encouraging to anti- Right first-then union, peace, love and joy. slavery men and women, who, in countless ways, by I should be happy to be at the annual meeting this word and deed, have smoothed the path of competition which the colored American always finds more rugged than any other aspirant.

The following deserved tribute to him who has distanced all competitors, and is hailed as the Prince of Caterers, has been published in the city papers, and should find a place in THE LIBERATOR :-

Boston, Nov. 17th, 1853. The Dinner Committee of the Sons of New Hampshire avail themselves of the occasion to express to Mr.

J. B. SEITH their entire satisfaction at the manner in

city of Boston.
We take much pleasure in recommending Mr. Smith

DAVID BRYANT. SELDON CROCKETT. J. H. SILSBY, P. P. CHENEY, SILAS DURKEE, DAVID CHAMBERLIN, S. S. SEAVY, THOS. W. ROBINSON, JESSE MAYNARD.

EZRA FORRISTALL, W. G. HANAFORD, AVERY PLUMER, Jr. N. Huggins, Sam'l Greele, Then there is the Boston Gymnasium in successful operation, under its accomplished proprietor, John B. BAILEY, of Baltimore, who, having won golden opinions at home, is daily registering pupils from the wealthy and other circles of Boston and vicinity. A visit to No. 4, Franklin Street, will convince all, that he has superior facilities ' for every imaginable mode of exer-

cising the human body." A Boot and Shoe Store has recently been opened in Cambridge Street, by two young men-Demortie & DUNK-whose well-selected stock, practical knowledge of the business, and agreeable treatment of customers, are fast securing for them a good share of patronage.

Dr. John V. DeGRASSE, No. 40 Poplar Street, skillful and faithful in his practice, though laboring under the obstacles that beset all young physicians, will soon, it is hoped, realize a fair reward for the labor and cost, which, in the Parisian hospitals and elsewhere, have qualified him for administering to the various ills that human flesh is heir to. JOEL W. LEWIS, too, in Richmond Street, master

Blacksmith, employing, constantly, several journeymen. Merchants, ship-owners and house-builders find him strengthened by his presence. prompt and competent, in the various branches of his

Madame Carteaux, 196 Washington Street, has elicited encomiums from the ladies of Boston, for her The divine right of the Church vindicated !- Offenders preparations for improving the hair and complexion, as also her skill in applying the same.

I might enumerate others :- ROBERT MORRIS, Lawyer; Lewis Hand in, Trader; J. S. Rock, Dentist; besides 1854, a church in this town excommunicated six of its Gilders, House and Sign Painters, Printers, Tailors; and so through the whole list of Mechanical, Artistical and humanity more than sect, and the suffering slave more Professional skill; but the present will suffice. The than religious popularity. And to-day, our streets turn success of one, is a guaranty for others. Let colored men and women persevere in well-doing, and they must brethren' diligently searching out the anathametized extert from apponents an appreciation of their abilities rebels, and delivering to them letters of excommunication these several departments, hitherto inanapolized by tion. Among the number is a poor widow, of blameless the more to receively the be community.

STATE COUNCIL.

ESTERMED FRIEND GARRISON :--

Perhaps a brief sketch of its proceedings, in advance murderer is allowed the right of defence. But these of the official report, may be acceptable to your rea- vile criminals' were not allowed to know so much as

other obstacles, prevented the attendance of several the blood of martyrs, behold here thy descendants, thy members, whose attendance would have augmented the faithful children! good that was done, and, at the same time, saved the Council and the anti-slavery cause from that harm, Cummington, Mass., Jan 6, 1854. which, it is feared, will result from some of its actions.

mony was that of Protective Unions, on which Henry O. burg, N. Y., in the course of a private letter, very justly Remington and others imparted valuable information; remarksthe only point of difference being, whether these should 'What a disgraceful avowal is that on the part of John one which will unite all the members.

Societies; another, discountenancing the general emigration scheme; also, one inviting colored lecturers, now abroad, to return at their earliest convenience, and of Joseph Barker, in the preceding page. buckle on their anti-slavery armor.

A resolution, based on that of Professor Reason, as VALUABLE AND IMPORTANT HISTORICAL PAMPILLAR finally adopted.

which was embodied a complaint against HARRIET May, William H. Furness, Joseph Barker, J. Miller BEECHER STOWE, for not having appropriated moneys McKim, Charles C. Burleigh, Henry C. Wright, Lucrein aid of the contemplated Manual Labor College. This tia Mott-&c. &c. was deemed premature by several members, inasmuch as no evidence had been submitted of any definite promise, or violation thereof; and for the reason, the receipt of £2 from John R. Neill, Belfast, Ireland, give, hypocrisy—a severe term, but justly applicable. that it seemed to dictate to Mrs. Stowe the mode in by the hand of J. M. McKim. which certain donations were to be applied.

The resolutions were adopted, but protested against by Wm. C. Nell, Jeremiah B. Sanderson, Jonns W.

American Colonization Society.—The thirty-

GENEROUS AID.

The following letter, containing the sum referred to therein, is from one of the warmest and most reliable friends of the anti-slavery cause; who will accept our 'Why, that brand is highest honor-than its traces hearty thanks for his donation made in behalf of one, who, ' teing dead, yet speaketh'-assured that it come very opportunely, as our struggle to sustain THE LIB strand,

Shall tell, with pride, the story of their father's BRANDED HAND!'

BRANDED HAND!' ERATOR is still 'against wind and tide,' and probably and fearless journal.

WRENTHAN, Jan. 28, 1854.

DEAR BROTHER GARRISON :-I send you FORTY DOLLARS for the support of TH LIBERATOR. It is the last that was entrusted to me by our brother PHILANDER WARE, for the poor slave.

This expresses my confidence in your integrity and fidelity to principle. Continue faithful. Let both sides be heard, even at the expense of present defeat. God wicked men and devils rage and devour for a time

week, but cannot. Love to friends.

Your brother, ARNER BELCHER. W. L. GARRISON.

CASE OF STEPHEN WEAKLEY.

For daring to give 'aid and comfort' to certain fugitive slaves, on their way to Canada, STEPHEN WEAKLEY, an estimable friend of humanity in Pennsylvania, has been stripped of all his property, by an act of judicial villany, to the amount of three or four thousand dollars. To save him from utter destitution, and to show which he met his engagements to the Committee.

The abundance and variety of the well-prepared viands; the prompt attention of the well-disciplined waiters; the elegant bouquets, and the other adornments of the tables, conspired to render the entertainment one of the best public dinners ever provided in the city of Boston. towards making up the amount stated. Our friend JOSEPH BARKER, of Ohio, now temporarily in this city, employ him may duly appreciate, and generously reward his labors for their gratification and entertain-

> My DEAR FRIEND-I have raised my contribution to the fund for indemnifying STEPHEN WEAKLEY, from TEN to FIFTY DOLLARS. Will the friends of freedom, who have already contributed, try to raise their contributions, or obtain a few new ones ?

ple be widely i nita el!

Yours affectionately,

JOSEPH BARKER. Boston, Jan. 25, 1854.

PARKER PILLSBURY.

We shall hope to receive, ere long, intelligence of the safe arrival of this beloved friend, and veteran advocate of the slave, in England. He sailed from this port on the 4th inst., in the Canard steamer America, and no doubt is now in that land on whose soil every chattel slave instantly becomes transformed into a freeman. Wherever he may travel, we commend him to the hospitality, esteem and confidence of all freedom-loving spirits, as one strong in intellect, poble in soul, uncompromising in principle, fearless in conflict, and trust orthy in every temptation. Europe never entertained a worthier guest from these shores. The best wishes of thousands, in this land, for his health and safety, go with him. We know not how to spare him, even as a matter of respite, from the lecturing field; but his spirit is world-wide, and wherever he goes, the cause of freedom and suffering humanity will be sure to be

SOLEMN EXCOMMUNICATIONS.

' Tidings, my lord the king! Tidings!' cut off !- Heretics signally punished, and made an example to the rest of mankind!

Yesterday, January 6th, in the year of our Lord members for that greatest of modern crimes, loving

Pure religion and undefiled before God is this, to visit the widow and fatherless with letters of excommunication, and keep yourselves unspotted from heresy.'-

the time or place of their immolation.

The inclement state of the weather, together with Oh, Church of Rome ! 'Holy Mother,' drank with

A TERRIFIED OBSERVER.

Among the objects which concentrated the most har- THE IRISH SLAVE-DRIVER. A friend at Williams-

be exclusive, or participated in by white and colored. Mitchel, in relation to slavery! How easily deceived Jeremiah B. Sanderson advocated the latter view. the public are, sometimes, in regard to character! From the various plans suggested may yet be developed Here is a man who had prated of liberty and oppression, and boasted of being a martyr also; who never Several resolutions were introduced, eliciting inter- had the first spark of freedom kindling in his bosom, esting discussions. One, recommending colored men nor the first sign of a conscious relationship to that De and women to unite their efforts with the Anti-Slavery ity who is no respecter of persons, but whose love, like

adopted by the Rechester Convention, protesting against complexional exclusiveness, was opposed by Rev. Leonard A. Grimes, and supported by Wm. C. Nell, and Slavery Society, at its Second Decade, in Philadelphia, nally adopted.

Lewis Hayden introduced a series of resolutions, in lips, Edmund Quiney, Wm. Lloyd Garrison, Samuel J.

JOSEPH BARKER.

OF OHIO,

Proposes to deliver six Lectures, in the city of Boston, on the following topics :-THE BIBLE-ITS ORIGIN, CHARACTER, AND

TENDENCY.

of divine oracles, or human thoughts? Is it all true and good, or is it a mixture of truth and error? Is its tendency, when recognized a control of the property of the proper

dency, when recognized as of divine authority, good or

minister of the leading churches of the country. of Tuesday, Wednesday, Thursday and Eriday, Feb.

The Lectures will be delivered in the Melodeon, on Tuesday, Wednesday, Thursday and Eriday, Feb.

Specially warrant a more frequent publication.'—[Penn. 7th, 8th, 9th and 10th—and on Tuesday and Wednes-day, Feb. 14th and 15th. Admission fee, 10 cents.

ANTI-STAVERY PAIR IN PITCHBURG. An Anti-Slavery Fair will be opened at the Town Hall in Fitchburg, on WEDNESDAY evening, Feb. 8th,

and will continue through THURSDAY, 9th. A great variety of useful and fancy articles will be offered for sale, among which will be found many rich and rare foreign articles, from the late Boston Bazaar. We cordially invite all the friends of the cause, in Fitchburg and the vicinity, to cooperate with us in

furnishing refreshments for the Fair. Donations of money, or other available articles, will be gratefully received. The proceeds of the Fair will be devoted to the use of the American Anti-Slavery

Public speaking may be expected each evening. Refreshments may be sent to the Hall, during the Fair, or left with either of the Committee.

ELVIRA KIMBALL, MARGARET P. SNOW, SARAH T. D. JOSELYN, SARAH BARKER, Fitchburg. FRANCES H. DRAKE, MABIA PHILLIPS, CATHABINE B.

LANE, Leominster, LUCINDA MILES, Mrs. BIGELOW, Westminster. ELIZA HOWE, SUSAN B. EVERETT, Princeton. SARAH LAWRENCE, MARTHA BARKER, Gardner. WENDELL PHILLIPS will speak at the Fair, on

JUSTICE TO WOMEN

Wednesday evening, February 8.

CONVENTION AT ALBANY, TUESDAY AND WEDNESDAY, FEBRUARY 14 AND 15.

The Petition, asking for such amendments in the Statutes and Constitution of New York as will secure to the women of the State LEGAL EQUALITY with the men, and to females equally with the males a RIGHT to SUF-FRAGE, will be presented to the Legislature about the middle of February. We, the Committee appointed at the Convention held at Rochester in December .- by whose authority these petitions were issued,-do hereby invite all fellow-citizens, of either sex, who are in favor of these measures, to assemble in Convention, at Albany, on Tuesday and Wednesday, February 14 and 15.

The so-called 'Women's Rights Movement' has been so much misrepresented, that it is desirable to make the appeal for justice earnest, imposing and effective, by membering the mother, a few years since departed, has showing how eminently equitable are its principles— impressed upon them a sense of double bereavement. how wise and practical are its measures. Let the serious-minded, generous, hopeful men and women of New and friends, awarded to him, who had just 'walked the York then gather in council, to determine whether there is any thing irrational or revolutionary in the proposal that fathers, brothers, husbands, should treat confirmed by others who had been familiar with the deposal that fathers, products, management of their daughters, sisters, wives and mothers as their ceased a much longer period. He enumerated his fondpeers. This reform is designed, by its originators, to ness for the arts, and, above all, his characteristic love make woman *comanly*, in the highest sense of that term—to exalt, not to degrade—to perfect, not to impair, her refining influence in every sphere. The demand made is only to take off burdens, to remove hin-deeply moved the large concourse of friends, whose drances, to leave women free, as men are free, to fol-presence evinced their respect for the dead, and sympalow conscience and judgment in all scenes of duty. On thy for surviving relatives. what ground,-except the right of might,-do men, claiming to be Republicans and Christians, deny to wo- In Dorchester, January 16th, Mr. WILLIAM P. men privileges which they would die to gain and keep
for themselves? What evil—what but good—can come
from enlarging women's power of neefulness? How
can society be otherwise than a gainer by the Increased
tion of the true-hearted for the last quarter of a centumorel and mental influence of one-half of its members? vy. Be has, I think, been a reader and subscriber of Let these and similar questions be fairly, candidly, the old pioneer sheet for nearly eventy years. Eduthoroughly discussed in the hearing of the Legisla- cated in the strait sect of old-fashioned Orthodoxy, he ture of New York.

February; after which, they should be forwarded to resignation in his last sickness, and expressed to a Lydia Mott, Albany.

SAMUEL J. MAY, WM. HAY, ERNESTINE L. ROSE, BURROUGHS PHILLIPS,

ANTOINETTE L. BROWN, LYDIA ANN JENKINS, SUSAN B. ANTHONY.

Editors, please copy. January 23, 1854.

CHRISTIAN EXAMINER, for Jan. 1854. Art. I. The Woman Question; by Rev. John

Art. II. Reflections; by Edward Wigglesworth.

Art. III. The Genuineness of the Gospels; by Rev. J. H. Morrison.

E. B. Hall, D. D.

era; by Rev. S. K. Lothrop, D. D. Art. VII. Infancy; a poem. By S. F. Clapp.

Then the usual Literary Notices. ols & Co., at \$4 per annum.

The New Hydropathic Cook Book, with three hundred receipts for cooking on hygienic principles, containing also a Philosophical Exposition of the Relations which he was a member, had, by their persecutions and a proposition of the Relations of Food to Health a the Chemical Principles of of Food to Health ; the Chemical Elements and Proxi- prescriptions, driven the more liberal portion of their mate Constitution of Alimentary Principles ; the Nu- members to form the Yearly Meeting of Congregational tive Value of Vegetable and Animal Substances; the benefits of a religious association which should not Selection and Preservation of Dietetic Materials, &c.,

THE UNA - A Monthly Journal devoted to the elevation of Woman. Published at PROVIDENCE, R. I., and edited by Mrs.

PAULINA WRIGHT DAVIS.

Price ONE DOLLAR a year. The second Volume commences Jan. 1, 1854. NOTICES OF THE PRESS :

une.
The Editress has enlisted valuable aid, and is herse dency, when recognized as of divine authority, good or evil?

The Edutres has enlisted valuaties and, and is herest adequate to the work she undertakes. —[Phila. Register where the Una." May it find its way into many homes, and that its seeds of truth will be a hundred fold. —[Wor. Spy.

The editorials are valuable, and the communications.

Freeman.

'We accept it as the inauguration of an idea, which cannot be sneered down nor exterminated, and whose ultimate triumph is certain.'—[Madison Co. Free Prees.' The writing in the first number contains much that is worthy of the space it occupies.'—[Home Journal.' Its tone is liberal and decided, but calm and gentle.'—[Cor. of Boston Post.

'With such an organ, the women can make a dignified stand in the cause they have espoused.'—[Yates Co Whig.

'It will well say all that is to be said on that side of the question.'—[Agric. Journal.

the question.'—[Agric. Journal.

'We know of no paper so well calculated to aid the movement of emancipating women.'—[Syracuse Journal.

'It shall not want a good word from us.'—[Prov. THE UNA can be found at the store of Bela Marsh, Bookseller, No. 25 Cornhill. Price 10 cents single copy.

A Quarterly Meeting of the Essex County Anti-Slavery Society will be held at ESSEX, on Saturday evening, and Sanday, day and evening, February 4th and 5th.

ELVIEA KIMBALL, MARGARET P. SNOW, SARAH T. D.

Rev. Andrew T. Foss, Charles L. Remond, and Robinson, Emilie J. Weld, Adelia C. Smith, Louisa other speakers, are expected to be present. JOSEPH MERRILL. Sec'u.

Mass. Anti-Slavery Society, will	lecture as follows :-
Sheldonville	
Wrentham	Monday, " 80
Foxboro'	Tuesday, " 31
Walpole	Wednes. Feb. 1
Medfield	Thursday, " 2
Dover	Friday, " 3

chusetts A. S. Society, will lecture in Rochester, N. H., and neighborhood, on Sunday, Jan. 29, and during the week ensuing.

HENRY C. WRIGHT will hold meetings in the own Hall in Abington, on Sunday, February 5, during

MARRIED—In this city, 18th inst., by Rev. L. E. Caswell, Rev. John Davis, of Toronto, Canada, to Mrs. Eunice R. Davis, of Boston. DIED-In this city, December 24th, 1853, Mrs. Mary Brown, aged 60.

In this city, Jan. 16th, Mr. PETER M. HOWARD, aged 77; a much esteemed and well-known citizen. This event, though long anticipated, has removed one whose sons and daughters, with their alliances, all fondly re-

Rev. John T. Raymond, in his remarks to the family way of nature,' the tribute which was warranted by his

coroughly discussed in the hearing of the Legisla-ure of New York.

Come, then, fellow-citizens, to this meeting, prepared
come, then, fellow-citizens, to this meeting, prepared
sectarian chains were unable to bind his free spirit. He

THE CONVENT AND THE MANSE. to speak, to hear, to act. Lucy Stone, Wendell Phil- had trials and afflictions more than usually fall to the Of course, what they bind on earth, is bound in LIPS, Mrs. C. I. H. NICHOLS, and other earnest friends of lot of humanity. Sickness and death had many times The Massachusetts State Council of Colored Ameriheaven.' How does this remind one of the days of the
cans was held in Boston on the 2d instant, as announced.

Inquisition! In our courts of civil justice, even the the cause from New England and the West, as well as from our own State, are to be with us. And may the spirit of truth preside over all!

Those having petitions in their hands will please send them to Susan B. Anthony, Rochester, until the first of truth preside over all them to Susan B. Anthony, Rochester, until the first of truth preside over all them to Susan B. Anthony, Rochester, until the first of truth preside over all them to Susan B. Anthony, Rochester, until the first of truth preside over all the sons of the providence sent to afflict the sons of the providence sent ELIZABETH C. STANTON, WM. HENRY CHANNING, the Brotherhood of the human race. If his mission was ended, he might as well go at one time as another.' His disease was a cancerous tumor upon his leg. Eminent physicians decided upon amputation of the limb. He consented, but disease had so fastened upon his whole system, that he survived the operation but a few

> At his residence near Geneva, Ontario County, N. Y., on the 14th inst., the venerable Asa Palmer, aged about eighty-three years.

days. He has left a wife and two children .- Com.

Calmly, quietly and joyfully, this faithful friend of the slave passed into the world of spirits. Of him it may be truly said, that he did his day's Art. IV. Dr. Judson's Life and Labors; by Rev. work in the day time. Into every question of reform which claimed his sympathy, he entered with his whole Art. V. The Piety and the Poetry of the Supis; by
Rev. W. P. Alger.

Art. VI. Ougond's Footprints of Providential Leaddent lover of little children, he always had a kind word for them, and never failed to secure their friendship and love. A few days previous to his departure, he ex-This work is published bi-mouthly, by Crosby, Nich- pressed to me his entire willingness to die, and said it was a pleasant reflection that he had advocated the reforms of the age. The pernicious tendency of secret

tritive Properties of all kinds of Aliments; the Rela-



The Year 1853

Has been a year prolific in good Books. John P. Jewett & Company,

Among their numerous issues, have published the following, which have met with great favor from the public, and large sales, and which should be

Alrs. Child's Tife of Isaar C. Bopper, One of the most intensely interesting books ever published. 10,000 copies in 4 months.

BY MRS. HUBBELL.

A thrilling tale of the vicissitudes of a country minister's life. ?',000 copies in 8 months. THE SHADY SIDE.

THE MYSTERIOUS PARCHMENT

On, SATANIC LICENSE.

A powerfully written Temperance Tale. Fourth Thou LECTURES TO YOUNG MEN.

BY REV. RUFUS W. CLARK. First thousand sold in four days. Voices from the Silent Land.

OR, LEAVES OF CONSOLATION FOR THE AFFLICTED. BY MRS. H. DWIGHT WILLIAMS. A beautiful gift for a friend in affliction.

THE LAST HOURS OF CHRIST. By W. G. SCHAUFFLER, Missionary at Constantinople. A religious work of rare excellence and beauty.

THE PERSIAN FLOWER, Being a Memoir of a daughter of Rev. Justin Perkins, of Persia. A sweet child.

DR. E. C. ROGERS'S GREAT WORK Philosophy of Mysterious Agents. The most learned and satisfactory explanation of the spirit rappings yet published.

The Writings of Prof. B. B. Edwards, WITH A MEMOIR BY DR. PARK.

Similitudes from the Ocean and the Brairie. BY LUCY LARCOM.
Literally, a book of gems, or string of pearls.

A SABBATH SCENE. BY JOHN G. WHITTIER.

With thirteen Illustrations, by Billings.

THE KEY UNCLE TOM'S CABIN

A new 12mo. edition just out. 90,000 copies published of the Svo. edition. HINTS FOR THE HOUSEHOLD,

BY REV. WM. M. THAYER. PICTURES AND STORIES FROM UNCLE TOM'S CABIN.

And the EDINBURGH DOLL AND OTHER TALES, for CHILDREN; being Nos. one and two of a new series of Juveniles.

The Infidelity of the Times:

Being an exposure of the crudities and absurdities of Andrew Jackson Davis, and others of like faith. By a clergyman of Connectiont. EF A Series of Letters addressed to Judge Edmonds, A. J. Davis, Dr. Dexter, and others, on Spiritualism, by Dr. E. C. Rogens, Author of the Philosophy of Mysterious Agents. We anticipate a series of very able letters. All who know Dr. Rogers are aware that he is equal to the task. For sale by all Booksellers.

NEW MUSIC BOOKS. POLYHYMNIA. AND EUPHONIA.

The first, a collection of Sacred Marie. Euphonia, a collection of Glers and part Songs. By Haussman and

THE DOVECOTE;

OR. HEART OF THE HOMESTEAD The Boston Almanac for 1854,

AND ITS NEW COMPANION, THE

friend that 'he believed in the Fatherhood of God, and LADY'S ALMANAC. JOHN P. JEWETT & CO. will publish the above beautiful and useful Annuals, the Boston, Dec. 19, the Lady's, Dec. 1st. A work so long and favorably known as the Boston Almanac simply needs announcing to secure its sale. This number will contain sixty new and superb engravings, twenty-four of these being the new churches of Boston built since 1842, elegantly engraved, with the usual variety of other matter. The Laby's Almanac, after the elegant style of the other, is a new claimant for public favor, which we believe it will find. It will be a most useful little pocket manual for the ladies, containing a great variety of useful receipts, boquets of flowers, and calendar and memorandum vignettes, pages for each day and month of the year, porquets of howers, and catenar and memorandum vig-nettes, pages for each day and month of the year, por-traits of our most distinguished female authors, hints for the toilet, numerous engravings, &c. &c.; elegantly bound in cloth, with gilt edges. Same price as the Boston Ahnanac. For sale by all Booksellers.

MOTORPATHIC CARD. DR. HALSTED

DR. HALSTED

CLOSES his institution at Rochester, N. Y., until the Cloth of April next, to comply with the solicitations of many Physicians and Ladies, who are anxious to avail themselves of his new mode of curing disease. His object in making this tour, beside that of treating Some particular cases, is to give medical men such practical evidence as may lead to a more wise method of treating Uterine and Chronic Diseases. It is his desire to extend to the Faculty every possible facility for testing the merits of his discovery. Physicians, therefore, are particularly invited to call with patients under their charge. His system of Therapeutics is simple, rational and reliable, and based upon new pathological principles—a system by which the worst forms of Prolapus Uteri and most functional and organic derangements are cured. The principles of Motorpathy have been thoroughly tested in a home institution, where some five thousand cases of female diseases alone have been successfully treated. Many of these were inveterate cases of from one to twenty-two years' standing; some of them accompanied with extreme urinary difficulties. Many cases of Prolapus Uteri can be cured by one visit; others in a few days; and the most difficult in a few weeks. To produce this almost instantaneous relief, the patient is subjected to no pain or inconvenience. No supporters, or any of the usual treatment is employed. When the organ is made to assume its proper position, the patient is immediately able to go through any ordinary exercise which she has strength to perform, without fear of displacement. Motorpathic treatment gives vitality and force to all the organs in the discharge of their proper functions, and is most effectual in restoring the constitution from the effects of self-indulgence and dissipation. It has been proven to be peculiarly adapted for the cure of Incipient Consumption, Paralysis, and the many and multiform complaints originating in Curviture or Irritation of the Spine. Its efficacy in the relief of partial insanit The resolutions were adopted, but protected against the dispersal of the special contractions of Destinations, supportant to the special contractions of Destination Society.—The thirty except anniversary of the American Cologistation Society, and the principles are based on the contraction of Destination Society.—The thirty except anniversary of the American Cologistation Society, and the principles are based on the contraction of Destination Society, and the principles are based on the Cologistation Society, and the principles are based on the cologistation of the colo

AN OLD YEAR'S POEM.

The London Notes and Queries gives the following antique poem from the fly-leaf of an old book. It is not only appropriate to the month, but a gem of

Though I bee poore, yet will I make hard shift, But I will send my God a new yeare's gift. Nor myrrhe nor frankincens

Can I dispense,

Nor gold of Ophir Is in my cofer; With wealth I have so small acquaintance as I scarce know tinne from siluer, gold from brasse.

Oriental ruhyes, emeralds greene, Blew saphires, sparkling diamonds I haue seen, Yet neuer yet did touch Or gemme or ouche,

Nor pearle nor amber Are in my chamber : These things are in my mind, but never yet Vouchsaf'd to lodge within my cabinet.

My euer liuing, euer louing King Yet shall from me receive a better thing : For princes' diademes, Flaming with gemmes,

Of east and west, Match not this gift, weh if my G. 1 sh !! owne. I'll not change lots with him that senes a crowne.

An heart with penitence made new and cleane, Fill'd with faith, hope, and loue, must be my strane My God, yt didst not slight The widow's mite,

Poore sacrifice. Though I nere give but what before was Thine, A treasure taken out of Thine own mine

Accept of this

HOME IS HOME.

The lines below, written by Dr. Beaumont, who was born in 1616, have lost none of their fresh and homely flavor, in the lapse of more than two centuries. With the quaintness of garb peculiar to the times, every line is the warm pulse of a poet's heart, to which men's hearts will now throb in response :-

Home's home, although it reached be Through wet and dirt and night. Though heartily I welcomed was, yet something still, Methinks, was wanting to fulfil Content's odd appetite. No cheer. Say I, so good as that which meets me here

Now here at home; not that my board I find with quainter, richer dainties stored; No, my high welcome all in this Cheap, simple word, presented is, My home ; a word so dearly sweet, That all variety in it I meet.

When I'm abroad, my joys are so; And therefore they to me seem strangers too ; I may salute them lovingly. But must not too familiar be; Some ceremonious points there are,

Which me from pleasure's careless freedom bar. But Home, sweet Home, releaseth me From anxious joys, into liberty Of unsolicitous delight :

By being absolutely free,

Enthrones me in Contentment's monarchy. Dickens, in his 'Household Worlds,' occasi ally preaches a seasonable discourse, abounding in as much good sense as sentiment. The following is from a

late number of that popular periodical :-WINTER SERMON.

Thou dwellest in a warm and cheerful home, Thy roof in vain the winter tempest lashes : While houseless wretches round thy mansion roam, On whose unsheltered head the torrent splashes.

Thy board is loaded with the richest meats, O'er which thine eyes in sated languor wander; Many might live on what thy mastiff eats, Or feast on fragments which thy servants squande

Thy limbs are muffled from the piercing blast, When from thy fireside corner thou dost sally ; Many have scarce a rag about them cast, With which the frosty breezes toy and dally.

When thy light step resounds within the portal: Some have no friend save Him who dwells above, No sweet communion with a fellow-mortal.

Thou sleepest soundly on thy costly bed, Lulled by the power of luxuries unnumbered; Some pillow on a stone an aching head, Never again to wake when they have slumbered.

Then think of those, who, formed of kindred clay, Depend upon the doles thy bounty scatters : And God will hear them for thy welfare pray-They are his children, though in rags and tatters.

CUI BONO?

BY JOHN H. BAZLEY. Pray, what is the use of grasping for gain. Of boundless desires, which tend to maintain

Or what is the good of distinction and wealth, Obtained at th' expense of honor and health? This, answer in song.

Does greatness consist in tact and display Is truth of no use in this politic day? Must vice ever reign Expediency, policy, fraud, and such like, At the base of religion and honesty strike? Is not this very plain?

Shall principles true be regarded as naught? Shall right never be our first and last thought? Must might be the rule? Shall a nation like ours, which boasts of its deeds

In Liberty's cause, be sown with the seeds Of crime and misrule? Shall we follow the footsteps of folly and pride, So that those who observe us may laugh and deride?

And republics condemn? No, no ! let us rather be wise in good time, Less selfish and vain, with more reason and rhyme, And wear truth's diadem.

O, Father of all things, grant that we may desire Only these which are good, and which thou dost re

And take for our theme. Man's wants are but few, when wisely restrained ; Self-denial is better than pelf ill-obtained, But virtue's supreme.

BOLITUDE

It was a green spot in a wilderness, Touch'd by the river Jordan. The dark pine Never had dropp'd its tassels on the moss Tufting the leaning bank, nor on the grass Of the broad circle stretching evenly To the straight larches, had a heavier foot Than the wild heron's trodden. Softly in, Through a long aisle of willows, dim and cool Stole the clear waters with their muffled feet, And, hushing as they spread into the light, Circled the edges of the pebble tank Slowly, then rippled through the woods away.

LIPE AND DEATH. Life is a city, fill'd with straying streets, And Death the market-place where each one meets

THE LIBERATOR.

[Reported for the Philadelphia Register.] GREAT DEBATE ON THE BIBLE, BETWEEN MR. JOSEPH BARKER, OF OHIO, AND REV. DR. BERG, OF PHILADELPHIA.

[CONTINUED.] SECOND EVENING.

Mr. Thomas Ilman, Moderator-Mr. Barker wil commence the discussion Mr. BARKER took his place at the stand. (Applac

Rev. Mr. CHAMBERS-It is requested that all marks of approbation, or the contrary, shall be dispensed with this evening.

Mr. THOMAS ILMAN joined in the request of the other Mr. BARKER-I trust that the meeting will conduct

itself with decorum, that attention will be paid to what both speakers may say, and that there will be no obit. If it be false, you will, if you listen, be better prepared to set me right. You send missionaries to win other nations from their cherished religious opinions. You do so in the hope that they will listen to what differs from their views. In a certain respect, my case is those you cherish, and ask a hearing. [The speaker peaceful. here recapitulated rapidly the topics of the discussion the previous evening. He thought he had proved that Jews. the Bible represented the Supreme Being as subject to human infirmity, eating, drinking, washing his feet,

resting after work, deficient in power and in knowledge, having a dwelling-place, changeable, partial, unjust, cruel, accepting human sacrifices, and sending may prove its author divinely illuminated, but prove strong delusions and lying spirits; and also that on all these points it represented him in colors directly the reverse, contradicting itself in each particular. He thought he had proved that the Bible, while recognizing many of the virtues, also justified many enormities, such as despotism-civil, ecclesiastical and domestic; polygamy, cruelty, and the most implacable rage and revenge.] My opponent did not answer me on any of these points. He spent his time in discussing matters, many of which were entirely foreign to the question. I will notice these briefly, though most of them do not logically belong to the first part of the discus-

ty or forty foul names. These I pass over; they require no answer from any one. Perhaps Dr. Berg him- Is it Abraham's family that he means, where there wer self will agree with me on this subject, and use them no more. If he continue to use them, however, I shall let him travel alone on that path.

His anecdote of George the Third, who told Bishop Watson-'Sir, the Bible needs no apology,' proves nothing. The word of a defunct English monarch is without authority here.

He said that my doctrines are subversive of all virtue. This charge will be met in its appropriate place in the sec- positive side of the argument for the Divine origin of ond part of this debate-when we come to the tendency the Bible ; but I will notice his objections. These do of the Scriptures. We are now discussing the divinity not come regularly. His first speech contains proposiof their origin. I may observe here, that what he said tions under both topics of this debate. You will exwas backed by no argumentation.

He spoke of socialism. Now, as there are between fifty and one hundred different doctrines that go under ponent was speaking of the attributes of Jehovah, I was that name, he should have been particular in stating which of them he meant to charge me with. But I have by searching find out God? canst thou find out the Alsaid nothing in favor of socialism, or about it. We mighty unto perfection? It is as high as heaven; what are discussing the Bible, not socialism.

day Institute proposed to discuss, whether the outra- broader than the sea.' We can appreciate the motives geous conduct of the Rev. Mr. McCalla, in the late de- of God only so far as they are revealed. The imperfect bate, and the alleged partiality of Rev. John Chambers, were consistent with the character of a Christian divine. are not as our ways. They are as high above them as He thought it a tribute to the purity of the Christian heaven is above the earth. Before any objection to character. It was not so, for its author thought the the acts of Jehovah can be considered valid, the mind of conduct complained of was in harmony with the spirit the objector must embrace the vast range of the Unitaught by the Bible. In fact, I know of no conduct, verse; he must be as wise as Jehovah himself. What bad or good, that some part of the Bible may not be shall we think of the man, who, with feeble intellect, found to justify.

the Bible is worth any thing. I know nothing of the hearing it, it is a shame to him. One thing is certain, kind. His idea is an imputation on the goodness of that when God created the world, he never took cour God, for nine-tenths of God's children on this earth sel of my opponent. (Laughter, slight applause, and have died without hearing of Christ or of the Bible. a few hisses.) History shows that all the revelations of Are they then lost? I must say, that there are no ar- God to man have been progressive, developing themguments more charged with blasphemy against the selves as the human mind was able to comprehend and goodness of God, than many of those which are put for- act upon them. It took four thousand years to prepare ward in behalf of the tenets of Christian sects.

believe in no awful and eternal hell, in no great malig- privileges vastly superior to any enjoyed by contem and purity; their minds are not tortured with appre- could not hear them at that time. Men may be prehensions of malignant demons. Among them are many vented from accepting the truth by their passions, or My opponent says that I am blind, and wish you to put ization. As time rolled on, God became more intelliout your eyes. Nothing of the kind. I want you to gible to his people; always, however, accommodating keep them, and especially to keep them wide open to- his language to human weakness. If the ancient Scrip-

ing-that infidelity is a great negation. And this be- spirit. They made no mistake, were led into no error. cause we disbelieve the divinity of a certain book. It Even my opponent, dark as his mind is, never was min does not follow that we believe nothing, because we dist led by this language. He would repudiate any such believe the fables, fallacies and follies of antiquity. Dr. construction of the whole of those books. Their excel-Berg does not believe in the Mormon Bible. Suppose a lence was great. They taught that eternity was real, Mormon should, on this account, charge him with be- that there were higher and lower spheres of being, that lieving nothing-with living in a great negation. He heaven was the development of the greatest glory to would probably answer: 'Is there nothing in the broad which man can be raised, and hell the realization of the Universe to believe but your hateful and hideous fa- greatest misery to which he can be sunk. bles?' And so I answer the Doctor.

without the help of the Bible. If men cannot tell this gard this book as the progressive Revelation. It should without the Bible, then is the Bible not true, for Jesus be taken and interpreted as a whole. The imperfect himself refers to the test within the bosoms of men, and language, adapted to human weakness, of one part, the Bible speaks of the law written on the hearts of may be perfected in another. If my opponent finds in men. There is the light of the human conscience, the Old Testament that David is represented as being made brighter by experience and observation, which tempted of God, and that this is better expressed in the is enough to guide us safely. There is a test and New, candor requires him to make the correction. In touchstone of right in the moral constitution of man James 1: 14, we read- Let no man say, when he is himself. Dr. Berg refutes himself in speaking as he tempted, I am tempted of God, for God cannot be temptdoes of internal evidence.

Why does he not claim that we owe to it what we know is tempted when he is drawn away of his own lust, and of steam, electricity, and other natural agents? No, enticed." we owe the present state of our conceptions of truth and That the Bible, as a whole, is a progressive revela goodness to the great law of progress which pervades tion, is an answer to many of the insulated objections the Universe. It is stamped on every thing we see, on urged by Mr. Barker in his first speech ; but I will anman as well as the animal and vegetable creation. We swer them more in detail. What shall we say, howsee the earth discarding the old and imperfect, and ever, of his mode of reasoning? It is laborious, certain clothing herself with new forms approaching more near- ly, but of a purely mechanical character. We look in ly to perfection. The primitive vegetable tribes are re- vain for any thing in it broad and philosophical. We placed by better ones. Each stage is a step in advance. find in it assertion upon assertion devoid of foundation, And just as each successive vegetable production is an and lacking every other attribute except unparalleled improvement on its predecessors, so is each new form of effrontery. (Vehement applause, and hisses.) Does civilization broader, grander and better than those my opponent believe in a God? If so, what are his at-

progressive revelations of the character of God. On tions upon which the gist of the matter turns. this we are agreed. Only I maintain that these revela- God one of perfection? Whence does he derive his tions are not supernatural, but are due to the expe- ideas of God? From the works of Nature? Let him rience of man himself.

ewer, See how dark it has been where the Bible has eyes to the light ! The slaughter of the Can been known! The Jews had the Bible. Were they bet- with their women and children, would have been cruel ter than the Gentiles around? The prophets thought if there had been no divine command. But God is so not. Isaiah denounces them as rotten from head to foot. ereign, and could thus testify his inflexible determin [Mr. Barker here read from Isaiah.] And what did tion to punish their vileness. Holiness may require se lesus say of them? Did he not call the Scribes, Priests verity for its justification. A God all mercy would be and Pharisees, the professors and clergymen of his day, an unjust God. hypocrites, liars, children of the devil, serpents, &c. ! I said, last night, that my opponent would be driven [He here read from Matthew 15 and 23.] And did not to take his stand among the bogs of atheism. Let us

the government, and who was so devoid of patriotism as to be hostile to the nationality of his people? They thought him not only from the devil, but coming in the ame of Beelzebub, the prince of devils. (Laughter.)

In the history of the world, there are some hundreds of years designated as the Dark Ages. Then the priesthood and church ruled. Their supremacy was omplete, uncontradicted. It was then, and in that church, that a certain fearful institution, called the In-In the last few years, two millions of people have

een starved to death in Ireland. By whom? By arch. ishops, bishops, and an aristocracy who swear on the Bible, and monopolize the soil. A historian says that, in the reign of Henry VIII., the first Protestant King of England, seventy-four thousand persons were hanged. The Doctor speaks of the first French Revolution. This is a large subject, requiring time for its discussion. There are many slanders against the actors of that pe riod, and the Doctor appears to credit some of th In the after part of this debate, I expect to prove three things. 1. That the first French Revolution was due struction to the most free discussion. If what I have to to the mismanagement, tyranny and cruelty of precedsay be true, it is both your interest and duty to hear ing kings. 2. That believers did more to cause it than unbelievers; and, 3. That it has proved a blessing to institutions; doing away with exactions, increasing wealth, and, what is better, distributing it. I will prove,-and from Orthodox authors,-that the French a similar one; I would win you to views other than are better fed, better clad, more happy, and more

As to the Romans, who, he says, were so vile, I think as agreed upon, and the points made in his speech of their ideas of morality were better than those of the

He speaks of miracles as proving the truth of the Bible. Will he say what a miracle is-and how they prove the divinity of a book? Will he tell us, too, how the fulfilment of a prophecy proves the record of it divine? It nothing as to the character of the book. There are many prophecies which have never been fulfilled, and

The Doctor charges us with opposing the family institution. On the contrary, we love it. We love it when the family is composed of one husband and one wife, who live together in affection and count honor discharging their duties to each other, and to the world, and rearing a virtuous offspring. Such is the family institution which I hold to be of Divine authority. But this is not that of the Bible. What family institution does the Doctor mean? One with one husband and many wives, or one with several husbands and one wife, or one where the husband is a master and the wife a slave, or one where the parties are equal: wife and concubine, and the latter with her young child was turned out into the wilderness, at the risk of starvation? Is it Jacob's family, where there were two wives and two concubines? [The time here expired, and Mr. Barker took his seat. Applause and hisses.]

Dr. Berg-(General and long-continued applause.)-I feel under obligations to my opponent to present the cuse me the episode, before I proceed to establish a few propositions bearing on the question. While my opforcibly reminded of the passage in Job- Canst thou canst thou do? as deep as hell; what canst thou know He mentioned a card, in which a member of the Sun- The measure thereof is longer than the earth, and understanding of man cannot conceive God. His ways presumes to sit in judgment on God? It is said by My opponent says that 'I know' no faith outside of the wise man, that if a man judge a matter without first the world for the introduction of Christianity. Christians die, full of horror. I never saw infidels die meaning. A code of laws was granted, imperfect, it is so. Why should they? What can they fear? They true, but enough to secure the Jews civil and religious nant devil. For them, God is Perfect Love, without poraneous nations. Moral truth was revealed as fast as the ingredient of Hate or Malevolence in his character. men were prepared to receive it. Christ said to his dis-Many of them believe in an immortality of happiness ciples that he had many things to say to them, but they of the best and happiest people I am acquainted with. from understanding it by their imperfect social organnight, to see which of us wanders from the question. tures spoke of God as having a body, it did no harm He says that we have no faith-that we believe noth- the Jews, for it was revealed to them that God is a

Our present state is a pupilage for something higher He asks me how I can tell what is right or wrong, and better, just as the Jewish system was. We can reed with evil, neither tempteth he any man;' and the He thinks we owe all our good ideas to the Bible. apostle adds the significant words,- But every man

tributes? What is he? I asked him this before, and he Dr. Berg maintains the necessity of successive and omitted to answer. He omits to answer the very ques-

explain them by reference to Nature, if he can. The Doctor exclaims—' See how dark the world has been wherever the Bible has not been known!' I an-

hese same teachers of the Bible of their day treat Jesus see where his principal argument would lead him. Is

as a blasphemer, a seditious man, who wished to upset this world, with its varied events, controlled by a superintending Providence, or is it not ?

How is it with the ten thousand human beings who must have all his wisdom. (Applause.) recently fell before the pestilence in a Southern city? Mr. Barker. To appreciate my conduct, we lic mind is agitated by the painful rumor that a vessel dred and fifty years before.

has gone down at sea, with hundreds of human beings.

'Thus saith the Lord of of all ages, on board. If she has, will my opponent lift which Amalek did to Israel, how he laid wait for him in his bold face and cry—God is unjust? But we Christians will bow before the dispensation of Providence, and say his ways are on the sea, and his path on deep infant and suckling, ox and sheep, camel and ass.

The ordinary operations of Providence offer a more stupendous difficulty than the cases cited by my opponent. Men die. Why do they die? Why is there face of the earth are fifty million, daily illustrations of with believing nothing but a negative, because he disbelike a flower, and is cut dawn; he fleeth also as a charge against me, because I do not accept the books of shadow, and continueth not.' All die-men, women the Scriptures as of divine origin. and little children. Will my opponent stand by the fresh graves of the dead, and say: "Oh God! thou art receive it, that revelation is accommodated, in its types freen graves of the dead, and any coruel!' Let him. We will rather pray: 'Lord, so and language, to human weakness. I maintain, that teach us to number our days, that we may apply our men are always more ready to receive truth than false-hearts unto wisdom.' He may ask, in reference to hood, and that the best way to prepare them to receive these natural phenomena, was the flood necessary? the highest truth, is to announce it to them. We answer: Behold a flood which sweeps away genera-tion after generation; besides, geology proves the truth order to make truth plainer. I think that, so far from

guage in its ordinary acceptation.

He represents Jehovah as encouraging immorality, these acts with favor? Are we not told that he punished them? How, then, will my opponent dare to say that God encourages immorality? (Cheers and a few Then the Bible should not say that he does.

The punishment of David, Abraham, and others. recorded. They were God's favorites, not because they

He represents God as partial, because He had a chose eople; and the Bible as contradictory, because it says He is no respecter of persons. In one sense, God is impartial, treating all alike. In another, he is a sovereign, did not: I said that the Bible represented him so. spensing favors as seems good to him. He dispense dispensing lavors as seems good health and sickness, wealth and poverty, high and lowly lence, and that the yellow fever at New Orleans, and station. He judges king and peasant by the same law, the agues in the Western country, are among the opeand assigns to master and slave the same mortality. He gives to whom he pleases, station, power, and the that agues spring from swamps, stagnant water, and dowments of grace. He is the only Eternal, Invisible, and Wise God. Glory and dominion to him forever. Amen. (Slight applause.)

My opponent represents Jehovah as accepting human rifices on his altars. Is this so? I would be justified in using strong language here, but I will be as moderate as the case will allow. He cites Abraham's in-

This important statement was omitted by my oppomitted Abraham to complete the sacrifice, He had a his tobacco and imm right to do that, or any thing else his sovereign wisdom be cured. Does God take the life of the suicide? If

ticing deceit, as sending strong delusions, and lying living book of God, instead of in out-of-date documents. spirits. The doctrine that God abandons men, who will they would be infinitely healthier, infinitely happier, not repent, is true. They harden their hearts, and he gives them over to believe lies. (Dr. Berg was justifying the doctrine of judicial blindness, when his time expired. He sat down, remarking, that as he had been for their vileness and sins. The Bible says that he com indebted, last evening, to the courtesy of Mr. Barker manded them to be destroyed because of what their for a few minutes more, he would now repay the debt. tribe had done, some four hundred and fifty years be-

God commanded Abraham to sacrifice his son, not for not expect God to swerve for the sake of accommosays exactly the contrary. It gives the reason: 'for with the laws of God. now I know that thou fearest God, seeing thou hast not The Doctor says that the truth of the Deluce is proved withheld thy son, thine only son from me.' And so in by geology. Geologists do not agree with him. Dr. the parallel passage, assigning the reason for the forty Hitchcock and others say, that there were successive years' sojourn in the wilderness: God is said to have deluges, and that they all were innumerable ages prior taken this means of trying and proving the Israelites, to the age assigned by Christians to the world. because he did not know whether they were fit to be his He thinks that the language of the Bible is accom-

in the 21st chapter of Samuel:

an innocent people, because the king had, long before one. His mode of interpreting the one we have, would that, been cruel to another people, the Gibeonites. explain away all the contradictions in the Mormon Bi-How inconsistent is this, with all proper conceptions of ble. We cannot accept his interpretation. We have to the character of a Being of perfect justice! But Da- do with the Bible as it is, and not as Dr. Berg or we vid's mode of propitiating God to stay the famine is no would have it. less shocking:

entreated for the land.' My opponent asks, can we, by searching, find out God? Can we know Him and His attributes? He might not have asked the questions, if he had read the lst chapter of Romans. Paul tells us that

'That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that

that there are some people whose ways are very much than those of the Greeks and Romans. like those attributed to God.

He charges me with representing (

He thinks it is necessary we should have all the wisdom of God, before we can appreciate his works. Dr. Berg. My opponent misrepresents me. Mr. Barker. Will Dr. Berg please state what he did

What will you say of that population decimated by the only to know what it is. If we would know the estihand of the lestroying angel, of the people living on the mate placed on his character in the Bible, we need only borders of the Mississippi river, who were cut off, and see the deeds ascribed to him. Human judgment is acthe yomen and innocent children taken from this earth, cording to the fruits. If these are bad, the tree is bad, not by a momentary pang, but by the slow process of a We read, in I. Samuel, 22, that God ordered the total frightful disease? Will he lift toward Heaven his daring destruction of the Amalekites, not for their own sins, hand, and say that God is cruel? Even now the pub- but because of the acts of their forefathers, four hun-

'Thus saith the Lord of Hosts, I remember tha

Now, I say that the ascription to God of the command for such an inhuman butchery, is sheer blad

The Doctor says that I placed Mormonism on a level upon them the incurable taint of mortality? Can Infidelity solve the problem? The daily deaths on the that a Mormon could not properly charge the Doctor the truth announced in the Bible: 'He cometh forth lieved the Mormon Bible; nor can he make the same

He says that God reveals truth as man is prepared to

making truth plainer, such language obscures truth My opponent spoke of Jehovah as repenting, though
Its tendency is to make false impressions and perpetunutability is one of the divine attributes. I might ate false ideas. Certainly, it did immense injury to the make a stand here on philological ground, but I waive Jews. Moses is the voil between them and truth, up to hat. No child could mistake the meaning, none but an the present day. Such incorrect writings are calculated infidel; an infidel driven to desperation would make of this a contradiction. So, again, when God is representations of creation in Genesis are even now blinds to millions. sented as resting after labor, being refreshed, dependSo long as men believe these errors have the divine ing on human action, coming down to Babel, and visiting Sodom—all this is owing to the use of human landers of creation, to adore the character of its Anthor

He says, that to understand the Bible, we must take he represents Jenovan as the says, that the says is the says, that the says is says that the says that the says is says that the says must pronounce this a blasphemous slander. This is strong language, but it is merited. Did God regard He quotes James to show that God tempts no man

He called me a few more bad names, but these I pass

He asks whence I derive my ideas of Gol? The were without sin, but because they were habitually de-Bible says that the Divine character may be learned from the works of his hands. The revelations of his attributes in the varied productions of creation, are the guides given to the human mind

> He says that I represent God as cruel and partial. The doctor thinks that God sends plagues and pest

rations of Providence. I do not believe this. I believe (Here the speaker was interrupted by a violent explosion of hisses, laughter, shouts, and applause; the applauders being in small minority.)

speaker, but to listen in silence to what he may say. Mr. Barker. Strange that Americans should doubt tended sacrifice of Isaac. It is true God ordered Abra- a proposition of this kind! Should doubt whether ham to sacrifice his son on Mt. Moriah, but when he was swamps, stagnant water, and similar causes, are the about to do it, we read that the angel called to him, and said: 'Lay not thine hand upon the lad, neither do They may originate among the decaying carcases of a thou any thing unto him ; for now I know that thou battle-field, where men, in defiance of divine law, have fearest God, seeing thou hast not withheld thy son, thy cut each other down in combat; they then spread with fearful rapidity from country to country. If men would but study the laws of health, the laws of nature, and ent. God proposed to try the faith of Abraham. Did the causes of disease, they will be far more likely to find He not know? Surely, he did. But the trial was out the means of lengthening human existence and savneeded for Abraham's profit, and for an example to the ing the race from the ravages of pestilence, than by Church for all succeeding generations. Jehovah required human sacrifices! Yes, Mr. Barker, He requires you and me to offer ourselves as living sacrifices to His service. But He is no Moloch. If God had per
Does God send dyspepsia? Let the dyspeptic abandon noderate use of coffee, and he may

men would only study the laws of their mental, moral, My opponent represents the God of the Bible as pracand infinitely better. Do not attribute The Doctor says that God destroyed, the Amalekites

The Doctor asks, is this world governed by a super Mr. Barker. I am glad that my opponent has thought | intending Providence ? Yes-and his government is by proper to attempt an answer to my arguments of last means of unchanging laws, discoverable by man, and to night. But how does he answer them? He says that which he must conform his acts, and from which he must His own sake, but for Abraham's, and that of the dating himself to human ignorance or weakness. The Church. This is what Dr. Berg thinks, but the Bible great duty of man is, to bring himself into harmony

modated to human modes of thought and expression. The Doctor passed over, without notice, the passage So it is, for the reason that the writers spoke as they knew and felt. They expressed ideas as lofty as they 'Then there was a famine in the days of David, three could comprehend. They believed that God could not years, year after year; and David inquired of the Lord.
And the Lord answered: it is for Saul and for his bloody house, because he slew the Gibeonites.'

work straight ahead six days without being tired; and they said so. (Suppressed laughter.) Their ignorance colored their literary productions. I have no doubt, Here, the idea is, that God sent a famine to destroy that if Dr. Berg wrote a Bible, he would write a better

The Doctor charges me with representing God as en-But the king took the two sons of Rispah, the daughter of Alah, whom she bore unto Saul, Armoni and Mephibosheth; and the five sons of Michal, the daughter of Saul, whom she brought up for Adriel, the son of Barzillai, the Meholathite;

'And he delivered them into the hands of the Giberoite and they have benefit that hands of the Giberoite and they haved them and the hill before the onites, and they hanged them on the hill before the Lord; and they fell, all seven together, and were put to death in the days of harvest, in the first days, in the standing his abominable polygamy, he is not spoken of After this hanging up of seven innocent men, we are told, (II. Samuel, 22: 14,) that 'after that, God was to have been considered adultery, except seducing a wife that had a living husband. The law does not define adultery. Strange law that would allow the having seven hundred wives and three hundred concubines to The Doctor says that I thought the Bible repres

God as partial, in saying that he loved Jacob and hated

sickness; to one wealth, to another poverty. We think We think, with Paul, that the character and attri- that men have a great deal to do with making thembutes of God are to be known by the works of His selves healthy or wealthy. Better blame their own in-hands. We judge a tree by its fruits, a man by his dolence, ignorance, want of economy, or precaution, acts, and the Sugreme Being by His works. The Doc-tor says that God's ways are not our ways. I think God! (Slight applause.) Such doctrines are worse

He charges me with representing God as accepting human sacrifices. I did not. I said the Bible made that Having new disposed of the objections of my oppo

nent, I return to the subject I was upon at the close

of my last speech. I was speaking of the family insti-

tution, of the scenes in the families of David and Solo mon. The wisest man had lost all respect for won ciate the motives which govern the conduct of God, we

and thought all was vanity and vexation of spirit. Are these the forms of the family, advocated by Dr. Berg ? The Doctor thinks that worshippers becolated to the character of their deities. This is true, So much the greater is the necessity for great care in

the selection of our objects of worship. He assumes the Decalogue as a standard of virtue Not at all. I have already said it does not define adultery, nor forbid polygamy or concubinage. It enjoins the observance of the Sabbath. How shall it be observed? Must there be no work, not even the kindling a fire or cooking a meal? Dr. Berg does not think this. And so with the other commandments. They are interpreted in a thousand different ways among Christie

The Doctor says that Infidel morality is a nose of way Are the rules of the Bible more certain? If so, why are there so many sects? It is not possible to fix in writing the standard of right and wrong. What is right for one, may not be right for another. Each man has his law within himself, which, if he will follow it. will guide him as securely and happily as the instinct of the bird guides it on the wing. In order to obtain a rule of life from the Bible, one would have to make impossible inquiries. He should ascertain whether the original text was dictated by God, whether the copies were perfect, the translators infallible, and the sense certain. Impossible! Every passage is perplexed. Take, for instance, the sermon on the Mount, ' Blessed are the poor in spirit,' When are they blessed ? and how? In Luke 6: 20, the words 'in spirit' are omitted. It says, Blessed be ye poor.' Are the poor blessed? We read, also, 'Blessed be they that mourn.' Is every stricken mourner a blessed man? How? On such passages, men put their own meaning. Each man puts his law into the book, and does not take it from the book.

I intend now, to notice a few of the philosophical errors contained in the Bible.

The account of creation in Genesis is at variance with the revelations of geology in twelve or fifteen particulars. 1. The Bible teaches that the heavens and the earth,

and all the things therein, were created in six days, Geology shows that thousands of ages were expended in the creation 2. The Bible makes the earth to be only six or seven

thousand years old. Geology proves it to have existed for millions of ages. 3. The Bible teaches that only a day or two classed.

from the creation of the first animal to the creation of man; Geology shows that countless centuries clapsed between the creation of the first animals and that of 4. The Bible teaches that all races of animals were created about the same time ; Geology shows that the

first races of animals perished, ages upon ages, before the present race of animals came into exist 5. The Bible teaches that death entered the world by Adam's sin; Geology shows that death was in the

world countless ages before man existed on the earth. 6. The Bible says that the sun was made from six to seven thousand years ago; Geology shows that plants and living things basked in his beams, innumerable cen-7. The Bible speaks of but one deluge, and that only

four thousand years ago; Geology shows there have been many deluges, infinite ages ago; but can see no signs of such a flood as that described in the Bible. 8. The Bible speaks of a firmament or solid framework above the earth, in which the sun and moon and

stars are placed. Astronomy shows there is no such

thing; and proves the sun and moon and stars to be

placed at different distances from the earth. 9. The Bible talks of vast stores of water being placed above the firmament-speaks of windows in th rmament through which the waters are poured, when

to be but childish follies 10. The Bible has contradictory accounts of creation One represents the lower animals as made before man ; the other represents man as made before them. One passage says light was made and separated from the darkness on the first day; the other says the sun was made on the fourth day, and that it was then the light and darkness were separated.

And so on several other points, the Bible is contradicted by science, and by itself. And let it be remembered, that these geological facts are vouched for, even by orthodox Protestant geologists, such as Professor Hitchcock, Dr. J. Pye Smith, Dr. Harris, and others.

(To be continued.)

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just as y
slave an
wards y
Testame
but, be n
To Youn